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A HANDY BOOK
OF THE
CHURCH OF ENGLAND

REV. E. L. CUTTS, D.D.

NEW EDITION



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A HANDY BOOK
OF THE
CHURCH OF ENGLAND

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A HANDY BOOK OF THE CHURCH OF ENGLAND.

BY THE
REV. EDWARD L. CUTTS, D.D.,

AUTHOR OF
"A DICTIONARY OF THE CHURCH OF ENGLAND," "TURNING-POINTS OF
ENGLISH CHURCH HISTORY," ETC., ETC.

A NEW AND IMPROVED EDITION

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PREFACE.

THE purpose of this volume is to supply a summary view of the Origin, History, Constitution, Institutions, and Work of the Church of England, so arranged that the reader may easily find the information of which he is in search; to which end a Table of Contents and a copious Index give their aid.

The compiler has to acknowledge his large obligations to the *Year-Book of the Church of England* for the statistics of the current work of the Church; and begs to refer the reader to its volumes for fuller details of this part of the subject.

An entirely New Edition of this Handy Book will be published from time to time, and in the intervals the Book will be kept up to date by alterations and additions in the Appendix. The

Reader in search of the latest information on any given subject, will find the subject treated generally at the place referred to in the Index; if there are any alterations or additions, they will be found by looking in the margin of the **Appendix** [or **Appendices**] of **Alterations and Additions** for a reference to the last page of the subject-matter in the text. For example, for the subject of *the Church Congress*, the Index will direct the searcher to p. 233; the subject extends to p. 240; and further information (if any) will be found by turning to the Appendix and looking in the margin for "p. 240."

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ARMS OF THE COLONIAL SEES.

BRITISH NORTH AMERICA.

PROVINCE OF CANADA.



ONTARIO.



ALGOMA



FREDERICTON.



HURON.



MONTREAL.



NIAGARA.



NOVA SCOTIA.



QUÉBEC.



TORONTO.

PROVINCE OF RUPERT'S LAND.



RUPERT'S LAND.



ATHABASCA.



MACKENZIE RIVER.



SELKIRK.



MOOSONEE.



QU'APPELLE.



SASKATCHEWAN.



CALGARY.

(Not yet formed into a Province, but, with the Dioceses of the Provinces of "Canada" and "Rupert'sland," united in the "General Synod of Canada.")



COLUMBIA.



NEW WESTMINSTER.

INDEPENDENT DIOCESES.



CALEDONIA.



NEWFOUNDLAND
AND BERMUDA.

WEST INDIES AND SOUTH AMERICA.

PROVINCE OF THE WEST INDIES.



JAMAICA.



ANTIGUA.



BARBADOS.



GUIANA.



NASSAU.



HONDURAS.



TRINIDAD

INDEPENDENT DIOCESE.



FALKLAND ISLANDS.

AUSTRALIA.

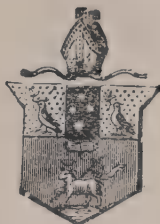
PROVINCE OF NEW SOUTH WALES.



SYDNEY.



BATHURST.



GOULBURN.



GRAFTON AND
ARMIDALE.



NEWCASTLE.



RIVERINA.

(United with Province of New South Wales in the "General Synod of Australia and Tasmania.")



ADELAIDE.



BALLARAT.



BRISBANE.

XX HANDY BOOK OF CHURCH OF ENGLAND.



MELBOURNE.



NORTH QUEENSLAND.



PERTH.



ROCKHAMPTON.



TASMANIA.

NEW ZEALAND AND PACIFIC.

PROVINCE OF NEW ZEALAND.



AUCKLAND.



CHRISTCHURCH.



DUNEDIN.



MELANESIA.



NELSON.



WAIAPU.



WELLINGTON.



HONOLULU.

ASIA.

PROVINCE OF INDIA AND CEYLON.



CALCUTTA.



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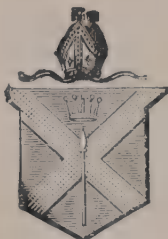
LAHORE.



MADRAS.



RANGOON.



TRAVANCORE AND
COCHIN.



CHOTA-NAGPUR.



TINNEVELLY AND
MADURA.

INDEPENDENT DIOCESES.



SINGAPORE, LABUAN,
AND SARAWAK.



MID-CHINA.



NORTH-CHINA.



VICTORIA,
HONG KONG.



COREA AND SHING KING
(MANCHURIA).



SOUTH TOKYO
(CENTRAL JAPAN).



KIU-SHIU
(SOUTH JAPAN).



JERUSALEM AND
THE EAST.



HOKKAIDO.



OSAKA.

AFRICA.

PROVINCE OF SOUTH AFRICA.



CAPETOWN.



BLOEMFONTEIN.



GRAHAMSTOWN.



NATAL.



PRETORIA.



ST. JOHN'S, KAFFRARIA.



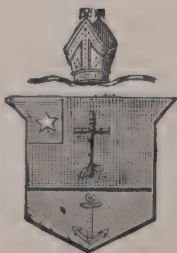
MASHONALAND.



LEBOMBO.



ST. HELENA.



ZULULAND.

INDEPENDENT DIOCESES.



ZANZIBAR AND
EAST AFRICA.



LIKOMA.



EASTERN EQUATORIAL
AFRICA.



MADAGASCAR.



MAURITIUS.



WESTERN EQUATORIAL
AFRICA.

EUROPE.



SIERRA LEONE.



GIBRALTAR.

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KINGS OF ENGLAND.

	A. D.		A. D.
Egbert	800	Edward I.	1272
Ethelwulf	836	Edward II.	1307
Ethelbald	857	Edward III.	1327
Ethelbert	857	Richard II.	1377
Ethelred I.	866	Henry IV.	1399
Alfred	871	Henry V.	1413
Edward the Elder	901	Henry VI.	1422
Athelstan	924	Edward IV.	1461
Edmund	941	Edward V.	1483
Edred	946	Richard III.	1483
Edwy	955	Henry VII.	1485
Edgar	959	Henry VIII.	1509
Edward the Martyr	975	Edward VI.	1547
Ethelred II., the Unready	978	Mary	1553
Edmund Ironside	1016	Elizabeth	1558
Canute	1016	James I.	1603
Harold Harefoot	1035	Charles I.	1625
Hardicanute	1039	(Interregnum)	
Edward the Confessor	1042	Charles II.	1660
Harold	1066	James II.	1685
William I., the Conqueror	1066	William III.	1689
William II., Rufus	1087	Anne	1702
Henry I.	1100	George I.	1714
Stephen	1135	George II.	1727
Henry II.	1154	George III.	1760
Richard I.	1189	George IV.	1820
John	1199	William IV.	1830
Henry III.	1216	Victoria	1837

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Century.
A.D.

1 St. John ruled the

2 The Church planted in Gaul

3 The Church passed from

4 BRITISH CHURCH.

Churches of Proconsu

from Proconsular Asi

Gaul to Britain, c. 25

ENGLISH CHUR

5 The Anglo-Saxon conc

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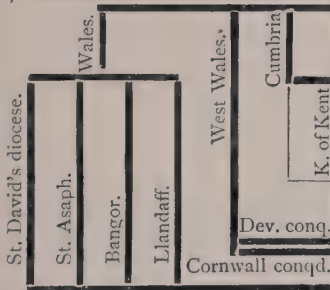
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The Anglo-Saxon conc

E. of Anglia

K. of Wessex

K. of Northumbria

K. of Essex

Norman Conquest, :

Mediæval Corruption

DISSENT.

Papal Schism

Independent

Baptist

Wesleyan

The Reformation (1534).

...

...

...

consular Asia.

Asia, c. 150.

c. 250.

KINGDOMS.

conquests drove the Church out of the Eastern half of Britain.

Essex	Mercia	Sussex
K. of	K. of	K. of

Foundation of the Heptarchic Kingdoms.

Conversion of the Heptarchic Kingdoms.
United into one Church of England, 673.

United into one Kingdom of England, c. 825.

est, 1066.

ptions.

T.

Supremacy of Rome accepted.

Supremacy of Rome rejected.

Wesleyan

HANDY BOOK

OF THE

CHURCH OF ENGLAND.

Origin of the Church of England.—The Church of England is that branch of the Church of Christ which exists in this country. In tracing it back to its origin, we cannot stop anywhere till we come to the great Feast of Pentecost, in the upper room in Jerusalem, when the Holy Spirit came down upon the hundred and twenty disciples, and the Church began to be. On that day “there were added to them about three thousand souls.” “And the Lord added to the Church daily those who were being saved.”

We read in the Acts of the Apostles of the extension of the Church from Jerusalem and Judæa to Samaria, Antioch, Greece and Rome. Embracing all races of men—Jews, Samaritans, Syrians, Greeks, Romans; and all sorts and conditions of men, from the runaway slave, Onesimus, to “them of Cæsar’s household.”

We see in the New Testament that the Christian converts are organized into distinct societies, each with its divinely authorized officers, its ceremonies of initiation and fellowship, its faith “once for all delivered to the saints,” its privileges and graces, its manners and customs. Each possessing all things necessary to the complete organization of

a Church, and the full development of its spiritual life, yet all dependent for their spiritual life upon their organic union with Christ the Head, from whom the Holy Spirit passes continually by the joints and bands of their organization. Like the Sacred Vine with which Christ compared it, every blossom is furnished with all the organs necessary to produce its own bunch of ripe grapes, but all derive their sap from their union with the tree.

When the Church was planted in Britain.—In the latter part of the reign of Marcus Aurelius (who died 180 A.D.) a mission, consisting of Bishop Pothinus, the presbyter Irenæus (who was a pupil of Polycarp, who had been a pupil of St. John), and others, left Asia Minor, where St. John had spent the later years of his life, and, sailing along the Mediterranean, came to Marseilles; thence they sailed up the Rhone to the middle of Gaul; and there, at Vienne and Lyons, founded a church, and planted some daughter churches in the neighbourhood, but none further north than Lyons.

In the Decian persecution about the year 250, a new wave of missionary zeal carried the Gospel and planted churches through the north of Gaul; and the evidence points to the probability that the unspent force of this movement sent missionaries across the channel and planted the Church in Britain, which was then a province of the Roman empire.

THE BRITISH PERIOD.

The first historical fact in our church history is that at the Council which Constantine caused to be summoned at Arles in the year 314 there were present three bishops from Britain, Eborius of York, Restitutus of London, and Adelfius of (probably)

Caerleon, attended by a priest and a deacon. There was therefore at that date a church in Britain which was recognized by the churches of the continent as a branch of the Church of Christ. It had already spread as far north as York, and as far west as Wales; and from the fact that York, London, and Caerleon were the principal cities of the three civil divisions of the Roman Province of Britannia, we are inclined to infer that these three bishops of the metropolitan cities were representatives of a more numerous body of bishops seated in other cities of the Province. Bede's story of the martyrdom of St. Alban at Verulam, and of other victims of the Diocletian persecution (303) at Chester and other unnamed places, confirms the conjecture. From this time there is abundant evidence of the existence of a church in Britain; the latest being the Synods on the Pelagian heresy at Verulam in 429, and again in 446, attended by some of the most distinguished theologians of the Gallic Church.

The Extent of the Church in Britain.—It is difficult to determine how far the Church had succeeded in absorbing the people before the troubles broke out which led to the invasions of the Angles and Saxons, and the destruction of the Church in the eastern half of Britain. Geoffrey of Monmouth tells us of three archbishops presiding over the three provinces into which the southern part of the island was divided, and twenty-eight bishops in the principal cities, and would lead us to suppose that Christianity had at length become the religion of the people of the province of Britain generally, and that the old heathenism lingered only in the remote corners of the land. The legendary details with which Geoffrey of Monmouth has filled his pages, give a fabulous air to all that he writes; but Mr. Haddan says, "the general tenor of Geoffrey of

Monmouth's history (obvious fable apart) is in accordance with probability, so far as regards the fortunes and acts of the British Church ; its details are wholly untrustworthy."

Principal Events.

We append the dates of some of the principal events of this period :—

- 55 and 54 B.C.—Julius Cæsar invaded the island in two consecutive years, and made the island known to the civilized world, but did not conquer it.
- 31 or 32 A.D.—The Church of Christ was founded on the great day of Pentecost.
- 96.—St. John the Apostle liberated from Patmos, took up his residence at Ephesus, and ruled the neighbouring churches of Asia Minor till his death at the end of the century.
- 170 to 180.—Pothinus, Irenæus and others from Asia Minor, planted the Church at Lyons and Vienne in Gaul.
- c. 250.—The Church was probably planted in Britain by missionaries from Gaul.
- 303.—Martyrdom of St. Alban and others in the Diocletian persecution.
- 306.—The Emperor Constantius died at York, and Constantine was there elected Emperor.
- 314.—Three British bishops were present at the Council of Arles.
- 347.—British bishops were present at the Council of Sardica.
- 360.—British bishops were present at the Council of Ariminum.
- 397.—Ninian founded a church at Whithern, and converted the Picts of Galloway. He died 432.
- 414.—The Roman Empire abandoned the Province of Britain.
- 429.—A Synod was held at Verulam on the Pelagian question. At the request of the British Church the Gallican Church sent Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, to defend the Catholic faith.
- 432.—About this year St. Patrick, a Romanized Briton by birth, went to Ireland.
- 446.—Another Synod was held on the Pelagian question, which was attended by Germanus of Auxerre, and Severus, afterwards Bishop of Trèves.

THE SAXON PERIOD.

When the Romans, hard pressed by the Barbarians who were forcing their way across the frontiers of the Rhine and Danube, abandoned the province of Britain to its fate, the Angles and Saxons who dwelt on the coasts about the mouth of the Elbe found their opportunity. They flocked over in successive hordes, under independent leaders, landing on various points of the island, overcame the resistance of the native people, burnt the towns, and took possession of the land. The period of conquest extended over about two hundred years (450—681), by the end of which the invaders had organized themselves into seven (or eight) independent kingdoms, covering the eastern half of the country. The new-comers were heathens, and in the portion of the island which they occupied the Church almost entirely disappeared; but it still continued to exist in the western half of the island. The Britons held the invaders at bay for a time in Cumbria, extending from the Clyde to the Mersey, and in Wales and its border counties, and in "West Wales," including Cornwall, Devon, and part of Somerset. A great portion of these British territories was ultimately absorbed into the neighbouring English kingdoms, but not until the English had been converted, so that the native Christianity survived in them.

The Italian Mission.—The conquest was not yet completed in the west before the east was already settled and Christianized. Ethelbert, King of Kent, had married a Frank princess, a Christian with Christian attendants; a bishop had accompanied her as chaplain, and one of the old British churches at Canterbury had been restored for their

use, and a nucleus of evangelization thus established, when the arrival of Augustine and a band of missionaries sent by Gregory the Great from Rome hastened the process of conversion (*c.* 597). Ethelbert shortly embraced Christianity with his people. Under his influence Justus was established as Bishop in Rochester, and Mellitus in London as Bishop of the East Saxons. An attempt to induce the Bishops of the British Church to accept Augustine as their archbishop and to co-operate with him failed. On the death of Ethelbert in 616 there was a partial relapse; the three Augustinian Bishops were about to abandon their enterprise, when Eadbald, the new King of Kent, repented; the bishops of Canterbury and Rochester resumed their work, the Londoners however persisting in their apostasy. Again in 625 the marriage of a Kentish Christian princess with a Northumbrian heathen king opened the way for Paulinus to accompany Ethelberga, the sister of Eadbald, as her chaplain to the court of Edwin, where he induced the king to accept Christianity for himself and his people. But eight years afterwards Edwin was slain, and Paulinus returned with his widow to Kent. Other evangelizing agencies now entered into the field of English heathendom. The missionaries of Gregory succeeded in establishing the Church firmly in Kent, but the rest of England owed its Christianity to those other agents.

The Celtic Mission.—The British Church had declined Augustine's invitation to submit to his rule and to join him in converting their heathen conquerors, but the British Church had indirectly a large influence upon the character of the English conversion. In the fifth century the Irish saints are represented in their legendary lives as going to Britain, and especially to St. David, for their religious training. Finian, one of these Irish saints,

after spending thirty years in Britain, chiefly in St. David's monastery, and having had the instructions of three eminent Welsh fathers, St. Caradoc, St. David, and St. Gildas the historian, returned to Ireland "with several of the religious Britons," whom legendary story calls "the Twelve Apostles of Ireland," and there founded the great monastery of Clonard in Meath, carrying with them the best traditions of the British Church. From Clonard, in the year 565, went forth Columba, one of its most illustrious pupils, with twelve companions, and founded a monastery at Iona.

Oswald of Northumbria, when Edwin had slain his father and usurped his kingdom, had fled to Iona, and was there, with his companions in a sixteen years' exile, converted to the faith. When Oswald had reconquered his kingdom, and Paulinus had fled southward with slain Edwin's widow, he sent to Iona for missionaries for his people. Aidan was sent, who founded a monastery at Lindisfarne, 635, and made that the see of Northumbria, and the centre of missionary work throughout England. Not only the country north of the Humber was permanently evangelized by this Celtic mission; but Mercia, *i. e.* the vast central kingdom, and the kingdom of the East Saxons, owed their Christianity to the missionaries of Lindisfarne.

Various Missions.—The other kingdoms were indebted to various churches: East Anglia was converted by Bishop Felix, a Burgundian, aided by Fursey, an Irish monk; Wessex was converted by Birinus, an Italian; Sussex by Wilfrid the Northumbrian; Mercia by Chad from Northumbria. The result was that each kingdom had its own bishop and its own church.

The two schools from which these churches derived their teaching had some differences. The Churches which were founded by teachers from the

continent agreed in holding the customs general among the continental Churches. But the Celtic Churches, long isolated from intercourse with the more civilized continent, had traditions of their own. The differences were not indeed very important—a different version of the Scriptures and a different Liturgy, some different customs in baptism and ordination, a different calculation of the time of keeping Easter, a different shape of the tonsure. But each held an exaggerated idea of the importance of its own traditions, and as a point of honour each was unwilling to yield to the other, and rivalries and jealousies threatened general discord.

The Organization of the Church of England.—At length on the death of Deusdedit, Bishop of Canterbury, the kings who represented the two schools—Oswy of Northumbria and Egbert of Kent—agreed, with the consent of the Churches, to send a man, selected with general concurrence, to Rome for consecration, who, after learning the customs of the continental Churches, should return with the prestige of his Roman consecration, and regulate the affairs of the Church of England. Wighard, the man thus selected, died at Rome; and with the concurrence of the English Churches the Bishop of Rome selected and sent Theodore, a Greek of Tarsus, in his place.

Theodore, in 673, at a General Synod held at Heortford (Hertford), succeeded in inducing all the Churches to adopt the same customs, and **to unite under the headship of Canterbury**. He set himself to divide the dioceses, not without some opposition, but within a few years after his death his plans were fully carried out, leaving the country divided into sixteen dioceses, all subject to Canterbury. He instituted regular half-yearly Synods to be held at Cloveshoo and Chalchythe, which pro-

moted the unity of the English church amidst the wars and disorders of the Heptarchic Kingdoms. He also promoted the settlement of clergy in the several lordships, and was thus reputed to be the author of the parochial system, which was fully carried out long before the end of the Saxon period. He also, with the help of Abbot Hadrian, established schools in which the Greek as well as the Latin languages and literature were taught, and raised up a succession of learned scholars. "In a single century England became known to Christendom as a fountain of light, as a land of learned men, of devout and unwearied missions, of strong, rich, pious kings" (Bishop of Oxford's 'Const. Hist.,' vol. i.).

The Province of York.—In 735 the Northumbrian king, Ceolwulf, was the most powerful of the kings. Egbert, a member of the royal family, was Bishop of York. The schools of York and its library were famous throughout Christendom. Bede had recently published his 'Ecclesiastical History,' and made widely known Gregory's scheme of a northern province. Canterbury raised no objection, and so it was arranged that Northumbria should have the honour of a province, with York for its metropolitan see, and Hexham, Lindisfarne, and Whithern for its suffragans.

The Danes.—The invasions of the Danes in the ninth century destroyed the prosperity of England and its Church. In 871 Alfred succeeded to the throne, and by a succession of victories, especially that at Ethandun, 878, limited the heathen to the north and middle of the country, and led them to embrace Christianity. Alfred's children and grandchildren completed the reconquest of the whole of England.

Dunstan's Reforms.—The chief feature of the latter part of the tenth century is the reforms of Dunstan

(Bishop of Worcester, 958), Archbishop of Canterbury, 960, and the great minister of Edgar. His endeavours to restore discipline to the monasteries by the introduction of the Benedictine rule, and to raise the character of the secular clergy by repressing disorders and encouraging education, are only a part of his labours for the revival of order and civilization in the kingdom, still suffering from the consequences of the Danish invasions. When a fresh series of Danish invasions occurred in the end of the 10th century, England was not strong enough in arms to repel them ; a century and a quarter of civil strife ended in a division of the kingdom between Edmund Ironside and Canute the Dane, with succession to the survivor.

In the eleventh century there was a great development of English literature. England, unable to withstand the arms of Canute, yet at once Christianized and civilized him. The court of Edward the Confessor was an advance in cultivation on that of his predecessors, and by the Confessor's partiality for foreigners England gained as well as lost.

Summary.—From first to last the Saxon Church had special characteristics differing from the contemporary continental Churches. One remarkable feature of the period is the intimacy of the relations which existed between the Church and the State. The rude kings and their thanes sought the counsel in aid of their civil affairs, in the making of laws and administration, and in the details of business ; so that in every kingdom the bishop and chief clergy were summoned to the Witenagemote—the Council of State ; and at the Shiremote and Hundredmote the bishop sat on the bench with the alderman or sheriff to assist in administering justice and determining suits ; the priest of the township presided over the meeting of the freemen which

managed its affairs, and with four of his parishioners attended the Hundredmote to represent the township.

The people accepted Christianity with remarkable readiness. There was no persecution of the missionaries, and no compulsory conversion. It says much for the natural qualities of the people that the very first generation of the converts supplied men fitted by learning, piety and character to be bishops and heads of religious houses. The Saxon Church was pre-eminently a National Church, with little intercourse with the continent. It had however a great reverence for the Church of Rome—the sole Apostolic Church of the West; at the Synod of Cloveshoo in 747 it passed a number of canons for the reformation of abuses in compliance with letters of Pope Zacharias to that effect, but declined to accept Rome as an ultimate court of appeal; at the Synod of Chalchythe, 785, two Roman Legates were present (the first who ever visited the English Church).

The origin of the English Church had given a great prestige to the monastic institution; it was remarkable for the number of its monasteries; for the number of royal persons, especially ladies, who were the founders and first rulers of monasteries; and for the number of its kings and nobles who resigned their offices and retired to religious houses. Its isolation kept it to a large extent free from the corruptions of the continental Churches. But these advantages had counterbalancing disadvantages; its separation from the currents of thought which swept over the continental world left it backward; its life grew sluggish; Edward the Confessor's endeavour to infuse new life by filling important posts in State and Church with foreigners, only excited national feeling against them. There was a lack of vigour in the State, in spite of the

energy of the great family of Godwin, and still more so in the Church. "The time was come for Lanfranc and Anselm, as well as for William and Henry of Anjou" (Bp. of Oxford's 'Const. Hist.' I. 278).

Principal Events.

- c. 450.—**The Conquests of the Angles, Saxons, and Jutes began.** The kingdom of Kent founded. From this date to 526 the district south of Thames as far as the Avon, on the border of Wilts and Dorset, was conquered.
- 519.—Cerdic founded the kingdom of the West Saxons, which was extended by successive conquests to the present border of Wales by 655.
- 547.—Ida founded the Northumbrian kingdom, but the Britons still disputed the possession of the country till the death of Cædwalla at the battle of Hefenfelt, 635. The kingdom of Mercia, founded from Northumbria, did not extend over the middle of Britain till 626.
- 565.—Columba founded Iona.
Kentigern (St. Mungo) revived the decayed religion of the Cumbrian district in the latter part of the sixth and early part of the seventh century. He died 612.
- 596.—**Augustine with his monks landed in England;** in the following year he was consecrated at Arles by the bishops of Southern Gaul. Conversion of Kent by Augustine.
- 604.—Mellitus consecrated Bishop of the East Saxons. Justus consecrated Bishop of Rochester.
- 607.—Æthelfrith, king of Northumbria, reduced Cumbria to dependence.
- 627.—Conversion of Edwin of Northumbria by Paulinus. Conversion of the East Anglians by the Burgundian Felix.
- 633.—Edwin of Northumbria killed by Cædwalla at Hæthfield. Paulinus fled with the widowed Queen to Kent. Oswald defeated Cædwalla at the battle of Hefenfelt, and Oswald invited the monks of Iona to send missionaries.
- 635.—Conversion of the West Saxons by the Italian Birinus.
Aidan of Iona founded Lindisfarne, and converted the Northumbrians.
- 652.—Conference at Whitby between the Celtic and continental parties, on Easter, &c. King Oswy adopts the continental Easter.

- 653.—Peada, son of Penda, king of the Mercians, converted in Northumbria. Siegebert, king of the East Saxons, converted in Northumbria, and takes back Cedd, who converts the East Saxons.
- 655.—Conversion of Mercia.
- 664.—On the death of Deusdedit, the kings and churches concur in sending Wighard to Rome for consecration as archbishop. On his death the Bishop of Rome, at their request, selects Theodore of Tarsus, and consecrates him Archbishop of Canterbury.
- 673.—**Synod of Hertford, in which the Anglo-Saxon Churches unite into an Ecclesiastical Province.**
- 680.—Synod of Hæthfield (Bishop's Hatfield). The Synod declared its acceptance of "the true and orthodox faith as our Lord Jesus in the flesh delivered the same to His disciples, and as it is delivered in the Creed of the holy Fathers (Nicene) and of all holy and universal Synods in general, and by the consent of all approved doctors of the Catholic Church"; and more particularly, "We have received the five holy and general Councils," &c.
- 681.—The conversion of the South Saxons by Wilfrid of York.
- 687.—The Isle of Wight converted, which completes the evangelization of the Anglo-Saxon kingdoms.
- 690.—Willibrord of Northumbria and twelve companions set out on a missionary enterprise to the continent, and are sent by Pepin to evangelize Frisia.
- 716.—The monks of Iona adopt the continental Easter, &c.
- 719.—Winfrid (St. Boniface), a West Saxon, went forth to be the Apostle of Germany.
- 722.—Glastonbury refounded by King Ina.
- 731.—Bede's Ecclesiastical History closes with this year. He died 735.
- 735.—**York made a metropolitan see**, with the dioceses north of the Humber for its province.
- 747.—The Synod of Cloveshoo reforms abuses.
- 785.—The Synod of Chalchythe attended by two Roman Legates.
- 830.—**The Heptarchic Kingdoms united under Egbert.**
- 832.—The Danish pirates first spent the winter in England.
- 870.—The heathen Danes plunder and burn the monasteries of Lindisfarne, Tynemouth, Whitby, Peterborough, Croyland, Ely, &c. Martyrdom of King Edmund.
- 871.—**ALFRED THE GREAT, King.**—England overrun by the Danes, and Alfred in concealment.
- 878.—Alfred's victory at Ethandun: the Danes are restricted to the east of England, and embrace Christianity.

- 959—975.—EDGAR.—Dunstan, Archbishop of Canterbury.
Revival of religion.
984.—Return of the Danes.
1012.—The Danes take Canterbury, and kill Archbishop
Elphege.
1016.—The kingdom partitioned between Edmund and
Canute.
1049.—Hildebrand becomes the soul of the papal policy.
1065.—Consecration of Westminster Abbey.
1066.—WILLIAM I.—**The Norman Conquest.**
1070.—The Scottish Churches under the influence of Queen
Margaret (sister of Edgar Atheling) adopt the customs
of the English Church.

THE MEDIÆVAL PERIOD.¹

The Norman Conquest resulted in two important modifications: (1) in the relations between the English Church and the Churches of Western Christendom, and (2) between the Church and the State. Hitherto the Church of England had been *autocephalous*, i.e. while in full communion with the other Churches of the West it had been independent of them. In the ecclesiastical constitution of England the dioceses had been grouped into two provinces: the Archbishop of Canterbury was the metropolitan of the southern province, and the Archbishop of York of the northern province; the Archbishop of Canterbury was also Primate of all England, and at one time exercised a Primacy also over the Churches of Scotland, Ireland, and the Isles adjacent, and was sometimes styled Patriarch; he had no ecclesiastical superior. The Bishop of Rome had, since the days of the Carolingian emperors, been recognized as the Patriarch of continental Europe, but, as the

¹ Quoted, with some subsequent paragraphs, by permission, from the 'Dictionary of the Church of England,' S.P.C.K.

authority of the Frank empire, so consequently that of the Bishop of Rome, had not legally extended over these Britannic Islands.

Papal Patriarchate.—Just before the Conquest, however, under the influence of Hildebrand, the Bishops of Rome were extending their pretensions; and the foreign ecclesiastics appointed by Edward the Confessor and William were not concerned to maintain the ancient independence of the English Church; on the contrary, they were disposed, in their new character of English bishops, to continue to recognize the allegiance to Rome in which, as continental ecclesiastics, they had been trained; so that the ecclesiastical independence of the Church of England was already undermined, and it made no protest when king and archbishop recognized the patriarchate of Rome. It was this which opened the door to all the future encroachments of Rome upon the independent rights of the English Crown and the English Church.

Ecclesiastical Courts.—Hardly less important than the alteration in the relation of the Church of England to that of Rome was the alteration which William made in the relation of the State to the Church, by the separation of the Civil from the Ecclesiastical Courts. He prohibited the bishops from entertaining secular pleas, and the sheriffs from interfering with the proceedings which belonged to the bishop. The result was to place the Church in a position of privilege, which it retained until the Reformation.

Royal Supremacy.—In the relations of the Crown, both with the papacy and with the National Church, William took a clear and firm attitude. Between the rival popes, Alexander and Benedict, he claimed the right to recognize him in whose favour he should decide. He refused the claim to fealty made by

Gregory VII. He prohibited any legate from exercising authority in England, or any appeal being made to Rome, without his licence. He did not allow the National Church Councils to enact or prohibit anything but what had been first approved by himself; and he kept the nomination of the sees and great abbeys in his own hands.

Revival of Monachism.—The Normans gave a new impulse to the monastic institution in England. The Revised Benedictine Orders of the continent had led to a great revival of learning and religion there. Lanfranc had been Abbot of the Norman abbey of Bec; Anselm succeeded him at Bec, as afterwards in the see of Canterbury. William and Matilda had built two great abbeys at Caen. The king and his nobles founded many religious houses on their new English estates, and for a century or more after the Conquest this was the form in which the religious zeal of the wealthier classes showed itself, partly at the expense of the ancient Saxon endowments of parishes, which were in very many cases given to swell the revenues of the monks and nuns. The Normans introduced also a new and grander style of architecture, and filled the land not only with castles, but with great monasteries and stately churches of stone on a grander scale than the Saxon buildings.

The Quarrel of Investiture.—The twelfth century is marked by the strife between the Crown and the Mitre. First the quarrel of Investiture, between Anselm and Rufus and Henry I., the subject of which was whether the king or the pope should control the election of bishops. A compromise denied to the king the right of investiture by the delivery of ring and staff into the spiritual office, but reserved to him the right of admission by homage into the temporalities of the see. The

substantial victory remained with the king, for at first, by his influence with the chapters, and before long by a letter which accompanied the *congé d'élire*, he retained the practical nomination.

The Constitutions of Clarendon.—The second quarrel was that between Henry II. and his archbishop, Becket, and the subject of it was the exemption which the clergy claimed from the jurisdiction of the royal courts. If it seems, on one hand, that the king was right in demanding jurisdiction over all men and in all causes within his dominions, it must be remembered, on the other hand, that the right to be judged in their own courts had been given to the clergy at the Conquest; and that in those days of tyranny and injustice the privilege was one which its possessors were prudent in seeking to retain. The murder of the archbishop, as the result of some hasty words of the king, created such a state of feeling that the king was obliged to yield, and the Church retained the privileges in dispute till the time of Henry VIII.

The Surrender of King John.—The papacy obtained a complete victory in the next generation, when John surrendered his crown into the hands of Pandulf the legate, and received it again as the pope's liege man, bound to fealty and tribute. Yet in this reign Stephen Langton, at the head of the barons, wrung the great charter from John, and another charter which secured to the Church the right of canonical election. Henry III., accomplished but feeble, thought himself obliged to act upon his father's concessions to the pope, and allowed legates to ride over England in regal pomp, and plunder the Church of its treasures, and dispose of its benefices.

The Reaction.—The great event of this reign is the contest of the barons against the Crown for constitutional freedom. In all these struggles for

the liberties of the people the Church took a prominent and influential part. Archbishop Stephen Langton had headed the confederacy of the nobles against John. St. Edmund of Canterbury was the adviser of the banishment of the foreign favourites of Henry III. Grostête, Bishop of Lincoln, was the bosom friend and adviser of Simon de Montfort. After the king had fallen into the hands of the barons at the battle of Lewes, Berkstead, Bishop of Chichester, with Simon de Montfort and the Earl of Gloucester, were placed by the Parliament of 1264 at the head of the constitutional government, and St. Thomas of Cantilupe (the last canonized Englishman) was the Chancellor of this baronial regency.

The thirteenth century was a great architectural period. A new style, with pointed arches and a soaring upward tendency of lines, symbolized the energy and grand aspirations of the life of the period. This age was the age of civic life ; the age of the war of the barons and the prelates for constitutional government ; of the organization of civic life in guilds and corporations. The monastic institution had culminated in the last age. The great buildings of this age were not castles and monasteries, but cathedrals and churches. Nearly every one of the Norman cathedrals was in whole or in part rebuilt during this period on a grander scale. This marks the gradual recovery by the secular clergy of their place as the active ministers of religion among the people, while the monasteries had become schools of learning and religion, and great and enterprising landlords. This same thirteenth century saw the foundation of **the Orders of Friars**, who spread so rapidly over Europe, and effected for a time a revival of religion like that in which Wesley and Whitfield were the chief agents in a later age.

The Crown took the steps within its province to force back the papacy from the encroachments it had made upon the rights of the Crown and the liberties of the National Church; and on the other hand it took steps to regulate the relations of the Crown to the National Church. The statute of Mortmain in 1279, enforced by similar acts in the subsequent reign, forbade the further acquisition of landed property by the Church without the royal assent. The Parliaments of Edward I. and II. repudiated the pope's claim to fealty. Edward I. in 1296 compelled the clergy to pay taxes to the Crown by the threat of outlawry. Edward III., by the statute of Provisors (1350), protected the rights of patrons of ecclesiastical benefices against the rapacity of the papal court. In 1353 the statute of Premunire forbade any papal bulls to be introduced into England without the king's assent, under pain of outlawry, confiscation, and banishment. In 1366 the king refused to pay the arrears of tribute entailed by the surrender of King John; and in 1399 the Parliament declared that "the Crown and realm of England had been in all time past so free, that neither pope nor any other outside the realm had a right to meddle therewith."

The great characteristic of the fourteenth century is the growth of the middle class into wealth and consideration, through the success of agriculture and commerce. The mind, not only of England but of Europe generally, was agitated by the rise of opinions adverse to the existing state of things both in Church and State. The movement was no doubt provoked by existing abuses in Church and State, and aimed at reformation. But sound objections were mixed up with many errors of a dangerous nature, and schemes for the reform of abuses often took a shape which threatened destruction rather than reformation. In England the

movement obtained the name of **Lollardism**; it spread very widely among the people, and had its adherents in the higher classes. Wiclif was its most learned defender. John of Gaunt, Duke of Lancaster, and the baronial party used it in the political party strife of the time, seeking to diminish the power and wealth of the Church. We see one side of the movement in the rebellions of the Commons against the abuses of the feudal system, and another side in the endeavours to obtain a reform of the Church "in head and members" by the Councils of Pisa, Constance, Basle and Florence. In England its high-water mark is seen in the formal petition of the House of Commons to "disendow" (1404) the Church, and the high-water mark of resistance in the *Act de heretico comburendo* (1401). The Wars of the Roses turned men's thoughts into new channels, and Lollardism as a political party died out; but we find its heretical opinions still surviving, and an unhappy fanatic brought to the stake for them occasionally down to the time of the Reformation.

In the **fifteenth century the Wars of the Roses** distracted the country, destroyed the old feudal houses, and greatly augmented the power of the Crown. The monasteries had perhaps ceased to confer benefit on the Church and realm proportioned to their wealth; the friars had fallen from their first purity and zeal, and diminished in numbers and influence; the secular clergy were not distinguished for learning or activity, and the state of religion was altogether languishing.

The century was marked by efforts to effect a **general reform of the Church** "in its head and members," but the Councils at Pisa (1409), Constance (1414), Basle (1431), and Florence (1438) were frustrated by the intrigues of the papal court. On their failure, various nations took such measures

of domestic reform as they could ; the steps taken in England in this direction by the great Cardinal-minister, Wolsey, will find place more conveniently in the history of the Reformation.

This Mediæval Period **includes the whole history of the organic connection of the Church of England with the Roman See.** It did not exist before the Norman Conquest. Then for the first time the Church of England put itself under the patriarchal authority of the See of Rome, stringently limited and defined. The Roman See encroached beyond these limits upon the liberties of the Church and Crown, and this encroachment reached its maximum in the reigns of John and Henry III. It was resisted by the Edwards, and sharply curbed by the Statutes of Provisors and Premunire. The history of its repudiation belongs to the Reformation period.

The principal doctrinal corruptions which were repudiated at the Reformation were introduced during this period.

During all this period, from Lanfranc to Wolsey, the Church supplied the sovereign with his chief advisers, and with many of his principal ministers for the administration of the government.

Principal Events.

- 1070.—WILLIAM I.—A Synod at Winchester, presided over by two papal legates, deposed Stigand from the archbishopric on various pretexts. Some other bishops were deposed on the ground that their consecration by Stigand was invalid.
- 1071.—Lanfranc consecrated archbishop.
- 1073.—Hildebrand made pope as Gregory VII. (died 1085).
- 1075.—At a Synod at London several sees were transferred to the principal towns in their dioceses.
- 1087.—WILLIAM II.
- 1089.—Death of Lanfranc. The see kept vacant by the king for nearly four years.
- 1093.—Anselm consecrated archbishop.
- 1096.—The First Crusade. Robert, Duke of Normandy, was one of the Crusaders. Jerusalem taken July 15, 1099. The quarrel on the investiture of bishops occupied the latter part of this and beginning of the next reign.
- 1100.—HENRY I.
- 1107.—Settlement at a Synod at London of the **Right of Investiture**; the king not to invest a bishop by the presentation of the staff and ring (which had the appearance of conferring the office), but the bishop to do homage for the temporalities. It was settled also that the bishop should be freely chosen by the chapter and the abbot by the convent, but in the presence of the king.
- 1113.—St. Bernard founds the Cistercian Order.
- 1147.—The Second Crusade.
- 1162.—Thomas Becket consecrated archbishop (on Trinity Sunday).
- 1164.—The Constitutions of Clarendon refused by Becket. The most important of them were: that beneficed clergymen should not leave the realm without the king's leave; that no tenant-in-chief of the king should be excommunicated without the king's knowledge; that no villein should be ordained without his lord's consent; that a criminous clerk should be tried by the king's court, and that the Church should not protect him from punishment. On the other hand, the ecclesiastical courts were to retain their jurisdiction subject to the right of the *Curia Regis* to decide what matters were properly to be determined by them. No appeal to Rome to be allowed without the permission of the *Curia Regis*.

- 1170.—Martyrdom of Becket, Dec. 29.
- 1189.—RICHARD I.
- 1189.—The Third Crusade. King Richard one of the Crusaders.
- 1198.—Innocent III. Pope (to 1216). Under him the papal pretensions reached their highest point.
- 1199.—JOHN.
- 1206.—Stephen Langton forced by the pope into the Archbishopric of Canterbury in opposition to the king's nominee.
- 1208.—The pope sought to coerce John into receiving Langton as archbishop by placing the kingdom under Interdict, which lasted for five years.
- 1209.—The king, still resisting, was excommunicated by the pope.
- 1213.—The King of France having, on the pope's invitation, invaded England in order to dethrone John and seize the kingdom, John yielded and surrendered the kingdoms of England and Ireland to the pope as his suzerain.
- 1215.—June 15, John signed Magna Charta: "We have granted to God, and by this our present Charter have confirmed for us and our heirs for ever, that the Church of England shall be free and shall have her whole rights and liberties inviolable."
- 1216.—HENRY III.—Death of Pope Innocent III.
- During the greater part of this reign the popes treated England as a vassal kingdom, and with the king's connivance infringed in many ways the liberties of the English Church; sent legates *a latere* who held synods and made Constitutions (Canons); presented foreigners to benefices of all kinds, and exacted large sums of money from the clergy. At the same time the king and his foreign favourites were infringing the civil liberties of the nobles and people. Simon of Montfort at length roused the barons to open resistance, while Grossetête, Bishop of Lincoln, headed the clergy in opposition to the encroachments and exactions of the popes.
- 1220 and 1224.—Introduction of the Dominican and Franciscan Friars into England.
- 1237.—Cardinal Otho sent to England as legate *a latere*; held a synod which made an important body of Constitutions.
- 1272.—EDWARD I.—In this reign both in England and in the continental nations there was a powerful reaction on the part of sovereigns and people against the pretensions of Rome, and the sovereigns began to assert their authority over their native Churches.

- 1279.—The first **Act of Mortmain** (the dead hand) was passed, making it illegal to give property to the Church without the king's permission, on the ground that land in the hands of the Church was no longer liable to the feudal dues. The Act was followed up by other amending Acts.
- 1296.—Pope Boniface VIII. issued the Bull *Clericis laicos*, forbidding the clergy to pay taxes to any layman. At the end of the year, when the king summoned a Parliament and asked for a grant, Archbishop Winchelsea declined, on the part of the clergy, to make any grant. The king directed the Chief Justice to announce that since the clergy refused to contribute to the expenses of the king's government, they were outside the king's protection, were in short outlawed and at every man's mercy. The pope compromised by giving the English clergy leave to tax themselves and grant it to the king.
- 1299.—Pope Boniface claimed Scotland as subject to the Roman See—the Scots had appealed to him for protection—and forbade the king to invade them.
- 1301.—The Parliament assembled at Lincoln replied that "Scotland had never belonged to Rome, but had been held to be a fee of the English crown. That the king is not obliged to own the jurisdiction of the Roman court with respect to that or any other temporal matter whatever. That the king cannot suffer his rights to be called in question, nor would he send any Embassy on the subject, which would be to the lowering of the royal dignity, and subversion of the liberties, laws, and ancient customs of the country, which they were bound by oath to maintain, and were prepared to defend to the utmost of their power."
- 1305.—The papacy was removed to Avignon, where it continued seventy years, under the influence of the kings of France.
- 1307.—EDWARD II.
- 1316.—The action of the Government in gradually restricting the former liberties of the Church, called forth a petition to the king, setting forth the grievances and rights of the Church. The king's answer, redressing some grievances and passing over other complaints, is contained in the Statute called *Articuli Cleri* of 9 Edw. II. c. 1.
- 1321.—The **Statute of Premunire** was passed, forbidding appeals to Rome, under penalty of forfeiture of goods and imprisonment at the king's pleasure.

- 1324.—Adam de Orlton, Bishop of Hereford, being accused of high treason and brought before the King's Bench, the Archbishops of Canterbury, York, and Dublin came into court with their crosses erected, and carried off the bishop. The king seized his estates, but allowed him to remain in the custody of the Archbishop of Canterbury, who afterwards made his peace with the king. It is the first instance in England of a bishop brought to trial in the temporal courts.
- 1327.—EDWARD III.
- 1344.—The king issued a Proclamation against "Provisors." (The popes assumed to provide for protégés by appointing them to benefices on the next vacancy, regardless of the rights of the lawful patrons. The persons thus nominated were called Provisors.)
- 1348.—The plague called the Black Death swept away probably more than half the population.
- 1350.—The **Statute of Provisors** passed, making it unlawful for the pope to act as above. The reason given is that "the kings in times past were wont to have the greatest part of their Council of prelates and clerks," and that the nomination of foreigners to so many benefices "unfurnished the council board." It was not at once effective, and was re-enacted subsequently.
- 1353.—Another Statute of Premunire, forbidding to draw any out of the realm, on plea whereof the cognizance pertains to the King's Courts, or of things whereof judgments are given in the King's Courts, on pain of outlawry, forfeiture, and imprisonment at pleasure.
- 1362.—The publication of 'Piers Ploughman.'
- 1367.—Since Edward III. came to the throne he had ceased to pay the annual tribute of 1000 marks which John had engaged to pay for himself and his successors. Being informed that the pope designed to call him to Rome to answer for his default, he laid the matter before Parliament, which unanimously replied that John had no power to bring the kingdom under such servitude and subjection without the consent of Parliament, and that if the pope should attempt anything against the king by process, the king and all his subjects would resist with all their force.
- 1376.—Parliament drew up a complaint that "the pope's avarice was altogether without reason and bounds, and might justly be looked upon as the plague and bane of the nation."
- 1377.—RICHARD II. About this time Wiclif began his career.

- 1380.—Translation of the Bible into English by Wiclif.
Chaucer's 'Canterbury Tales.'
- 1381.—Wat Tyler's rebellion.
- 1382.—A council of bishops condemned Wiclif's doctrine. In the next year Wiclif appeared before the prelates at Oxford and gave explanations. He was dismissed and died soon afterwards.
1390. } The three great statutes of Provisors, Mortmain, and
1391. } Premunire were re-enacted and strengthened.
1393. }
- 1399.—HENRY IV.
- 1400-I.—The Statute *de heretico comburendo*, for the burning of heretics, passed. Few suffered under it.
- 1404.—In answer to an application for supplies, the Commons petitioned the king to confiscate the revenues of the Church, which, they represented, were sufficient to support 15 earls, 1,500 knights, 6,200 esquires, and 100 hospitals. The king was averse from the revolutionary doctrines of the Lollards, and sought the support of the Church.
- 1413.—HENRY V. } In this century the intrusions of Rome
1422.—HENRY VI. } upon the liberties of the Church
1461.—EDWARD IV. } were reduced within narrow and
1483.—EDWARD V. } customary limits; Lollardism
" —RICHARD III. } died out. First the French wars,
1485.—HENRY VII. } and then the civil wars, occupied
the thoughts of men. Learning,
religion, and morality gradually
deteriorated.

THE REFORMATION PERIOD.

The Causes of the Reformation.—The nations of Europe had long cried out for a reform of the Church "in its head and in its members," *i.e.* not only in the corruptions of the Roman court, but in the abuses of the national ecclesiastical administrations. Rome had been compelled, by the urgency of sovereigns and people, to summon the Councils of Pisa, Constance, Basle, and Florence, with a view to a general and thorough reform of these corruptions and abuses, but the skill of the court of Rome and the reluctance of the many influential

people who profited by the existing state of things had frustrated the efforts of the reforming councils. The sovereigns did what they could by the exercise of their own authority to mitigate some of the worst abuses in their several dominions, but the mass of them still remained.

The Revival of Learning.—Towards the end of the fifteenth century the feeling grew stronger in favour of reform, and reform of a more general and deeper character. The revival of the ancient learning of Greece and Rome had given birth to a new spirit in the mind of Europe; a disposition to throw off traditional habits of thought and action, to inquire boldly into everything, to assert individual freedom. A new cry arose, not only for the reform of administrative abuses, but for inquiry into the truth of doctrine, and the authority of ecclesiastical institutions. The persistent opposition of the court of Rome to all reform led to the consideration of the question of asserting the independence of national Churches. Some of the princes of Germany broke with Rome. King Francis of France and Henry of England held out threats of doing it, and at length Henry carried out the threat.

The English Reformation effected from within and by Legal Methods.—No doubt the dissatisfaction of King Henry VIII. with the diplomatic vacillation and delay of the Roman court in dealing with the question of his divorce from Katharine of Arragon had its influence in determining the king to take the final step of breaking with Rome. And it might have been difficult for the Church of England to have recovered its freedom from the papal yoke without the concurrence of the State. But Henry, powerful and arbitrary as he was, could not have ventured upon such a step without the general concurrence of the Church and nation.

This is the peculiar feature of the English Reformation as compared with the shape which the same general movement took in other countries : that while in France, for example, people tried to effect a reformation in spite of the authorities in Church and State, and were driven into forming a reformed body outside the ancient ecclesiastical organization, in England the authorities in Church and State undertook to effect the reformation ; and, acting together in a legal way, they succeeded in reforming the Church from within. Various steps of reform were proposed and discussed in the synods of the Church ; at the same time they were proposed and discussed in the Privy Council, and in Parliament ; the Church and the State working each in its own sphere, according to its proper legal forms, and in constitutional agreement.

There was no Break of Continuity.—It is a popular error that the English Reformation was effected by turning out of the Church one set of men who held the old opinions, and bringing another set of men in who held the new opinions. It is the fact that not a single bishop or clergyman was turned out by Henry VIII., or resigned, in consequence of the reforms then made. The men stayed where they were, but gradually changed their opinions. Neither is it true that this was because they were unprincipled men who clung to their livings at the expense of their convictions ; they were educated and intelligent men, who shared in the general movement of the age in favour of reform. In our own time we have seen a reform of abuses and a change of opinions and practices in the Church, which ought to help us to understand what took place at the Reformation. The condition of the Church now is wonderfully different from what it was fifty years ago ; the change has not been brought about by turning one set of men out and bringing another

set in, but by the gradual growth of opinion in the existing men. And just as in our time these changes have been chiefly introduced by the clergy themselves, so in that time the clergy were the leaders in the reform. While opinions were maturing, and before any actual steps were taken, it was the Dean of St. Paul's (Colet), preaching before the Convocation of the Clergy, who sounded the first clear trumpet note of the coming reform. The College of Augustinian Friars at Cambridge was the headquarters of the early stage of the reform movement. The chiefs of the reform movement were the Archbishop of Canterbury (Cranmer) and the Bishop of London (Ridley); and the most popular preacher of the Reformation, who had the honour to share with them the death of martyrdom, when the sovereign tried to turn back on the Reformation, was Latimer, bred a friar, and made a bishop by Henry VIII. during the progress of the reform movement. Perhaps the most remarkable illustration of the absence of violence in the transition is that in forming new sees, by turning some of the old monasteries into the new cathedrals, in several cases the old abbot was consecrated as the new bishop, or the new dean, and some of the best of his monks were taken for the prebendaries of the reformed institution.

The Four Stages of the Reform.—The Reformation was not done at a stroke; it was a gradual growth which occupied near fifty years, and divides itself naturally into four different periods, which are defined by the four reigns of Henry VIII., Edward VI., Mary, and Elizabeth, and are strongly marked by different characteristics.

1. In the time of Henry VIII. the motive of the English Reformers was to return as far as possible to the constitution, doctrine, and discipline of the early Church, as set forth in the Scriptures, the first

four general councils of the undivided Church, and the ancient Fathers. It was an independent movement on the part of the bishops and theologians of the English Church, though not uninfluenced by the contemporary publications of Erasmus and Luther, and was effected by the joint action of the Convocations and Parliament.

2. Under Edward VI., or rather under the authority of the puritanical Protector, the course of the Reformation in England fell under the influence of the foreign ultra-reformers Calvin and Zwingle, and was hastening too far in the direction of the Genevan model. It was the fear of this which reconciled many to—

3. The reaction of Mary's reign back again towards Rome, and—

4. On the accession of Elizabeth made many of the bishops and dignified clergy cling to the re-established connection with the rest of Christendom, as a safeguard against the recurrence of extreme changes. The abhorrence of the tortures and burnings of Mary's reign, however, had set the hearts of the people vehemently against any reconciliation with Rome; the great mass of the clergy and the people stood firm to the Reformation; and the wisdom of Elizabeth and her advisers, Cecil and Parker, finally established the Church on its present safe and moderate basis.

The Four Spheres of Reform.—We may conveniently arrange the reforms into four classes. 1. The resumption of the independence of the Church of England. 2. The administrative reforms. 3. The alteration of the relations of the Church of England to the Crown. 4. The reform of doctrines and superstitious practices.

1. **The Breach with Rome.**—The authority of the pope had been reduced again within very narrow limits for nearly two centuries before the

Reformation. It chiefly consisted at that time in the "confirmation" of the election of bishops, and the taking of large fees from them for so doing; the enforcement of firstfruits and tenths from the clergy; the granting of licences and dispensations, *e. g.* for marriage within the forbidden degrees; the papal jurisdiction was almost entirely reduced to that of a Court of Appeal in matrimonial and testamentary causes. The patriarchal authority seemed to have ceased to confer any benefit on the Church and nation: it was a pretext for the exaction of very large sums of money from the kingdom; and the Convocation of the Clergy in Archbishop Warham's time, 1532 (he came immediately before Cranmer), took the initiative by petitioning the king to try to negotiate with the pope for a reduction of his exactions from the clergy, and if unsuccessful to break with him altogether. The breach was effected in a regular legal way: the Convocations passed a resolution that "the Bishop of Rome had by God's Word no more authority in this kingdom than any other foreign bishop," and the Parliament passed an Act to prevent further payments to the pope, and to dispense with the pope's confirmation of bishops; another Act forbade appeals from the English Ecclesiastical Courts to Rome; and the work was done.

2. **The Administrative Reforms.**—Of these the most far-reaching was the sweeping away of whole classes of the clergy. The mediæval clergy consisted of the monks; the friars; the bishops and beneficed clergy; and a crowd of chantry priests and chaplains who had grown up in later times. The Reformation made a clean sweep of three classes out of the four. First an Act of Parliament was obtained for the suppression of the smaller religious houses, *viz.* those whose income was less than £200 a year. This included all the friaries and a large

number of small monasteries and nunneries. Then the king attacked the larger monasteries one by one. He laid down, to begin with, the doctrine that the existing abbots and monks were not merely life tenants, but that they had a right to dispose of the property as if they held it in fee simple. Then he sent commissioners to treat with the communities; and by means of threats and bribes he induced the greater number to surrender their houses to the Crown. Some were concerned in the rebellion in the north, others were found guilty of treason on one pretext and another, and were got rid of by help of the hangman; one or two were turned out by simple force; then the king assumed that the property of these monasteries was forfeited to the Crown, and took possession of it accordingly. Towards the end of his reign and the beginning of his son's, the hospitals, chantries, and guilds were also by Act of Parliament granted to the Crown, and a network of charitable institutions spread over the country was thus destroyed.

3. **The new Relations between the Church and the Crown.**—In Saxon times the Church and State in England had worked together in friendly and intimate alliance, without any attempt to make a distinction and separation between their respective spheres of action. William the Conqueror introduced a more scientific arrangement, by limiting the civil magistrate to secular matters, and leaving ecclesiastical persons and cases to the rule of the bishop. This abandoned to the prelates a vast authority. It was the fashion of the times. There were all sorts of separate jurisdictions. Every baron exercised rule over his dependents, every corporate borough over its inhabitants, and so William gave the bishops jurisdiction over all their clerics—down to the lowest of the minor orders; and in all causes in which a clergyman was one of

the parties ; and over all spiritual causes, which included causes matrimonial and testamentary.

It had been the policy of Henry II. to bring these separate jurisdictions under the authority of the Crown ; and the attempt to diminish these liberties of the Church had been the cause of the quarrel between that king and Archbishop Becket.

Now, Henry VIII. resolved to accomplish that in which Henry II. had failed. It was accomplished by an act of outrageous tyranny, under the form of law. Wolsey, years before, with the king's assent had obtained power from the pope as legate *a latere* to call a synod of the whole Church of England, with a view to measures of reform. The clergy obeyed his summons, but did not like the proceeding, and ultimately nothing came of it, and the synod was dismissed. Now, Henry ordered his attorney-general to file a bill against the whole body of the clergy for having committed a breach of the Act of Premunire in having attended that synod, and made it known to them that unless they came to terms with him he would leave them to the mercy of the law. Under this compulsion the clergy submitted to pay an enormous fine, and to surrender their constitutional liberties into the king's hands, as will appear more in detail in the account of the Acts of Convocation and of Parliament by which the surrender was legally effected (see pp. 61—63).

4. The doctrinal errors and superstitious practices which were corrected at this time were such as the cultus of the B. Virgin Mary, the theory of transubstantiation, the practice of communion in one kind, the theory of purgatory and the consequent abuses of masses for the dead and pardons, the worship of saints with the superstitions of pilgrimages and relic worship, the abuse of penance, and others. These were dealt with partly by

the revision of the services and offices of the Church, partly by the publication of authoritative books of instruction, as, 'The Necessary Doctrine and Erudition of a Christian Man'; partly by the putting forth of Articles of Religion.

The following are the principal steps in the Reformation, in their chronological order.

Principal Events.

- 1509.—HENRY VIII.
- 1511.—Dean Colet's sermon before Convocation, on the need of reform.
- 1516.—A revised breviary issued, expurgated from all mention of the Bishop of Rome and of saints not mentioned in Holy Scripture.
- 1523.—Wolsey, with the king's assent, summons a Legatine Council for the reformation of the Church.
- 1525.—Tyndale's translation of the New Testament published at Cologne.
- 1529.—Wolsey's disgrace and death. Sir Thomas More appointed Chancellor. In his speech at the opening of Parliament he mentions the need of ecclesiastical reform.
- 1531.—The clergy, threatened by the king with the penalties of Premunire, make submission. By an Act of both Convocations they make a grant of money to the king, and acknowledge the king to be "supreme head of the Church of England, so far as is allowed by the law of Christ." The title Head of the Church was first introduced, it is said by the king's desire, into the preamble of this Act of the southern Convocation, which voted the fine demanded by the king as a condition of his pardon of the Premunire. The words first used were, "of the English Church and clergy, of which the king alone is protector and supreme head." Both houses of Convocation declined to accept the words, and the king gave way so far as to consent to the insertion of the saving words, "the king alone *after God* is protector." The Convocation still refused to accept a phrase so liable to be misinterpreted, and the further alteration was suggested on the part of the king, "of the English Church and clergy, whereof we recognize his majesty as the sole protector, the only and supreme governor, and even, so far as the law of Christ will allow, the supreme head," and

in that form it was passed. The Convocation of York assented to the phrase unwillingly, and with a protest by Tunstal, Bishop of Durham, who presided, in the vacancy of the see of York. (See 'Dict. of Ch. of Eng.,' under Royal Supremacy.)

- 1532.—The bishops and clergy in Convocation petition the king for an Act of Parliament to discontinue the payment of Annates to the pope, and for a commutation of the firstfruits, suggesting that if the pope refused, England should withdraw from the Roman obedience. An Act against Annates (23 Hen. VIII. c. 20) was accordingly passed, with power to the king to hold it back in prospect of a compromise with the pope. [It came into operation two years afterwards.]

A **Bill of Complaints** was presented by the Commons (probably at the instigation of the king) against the abuses of the Ecclesiastical Courts; the chief complaint being the making of canons without royal or lay assent. The Convocation's answer to the bill was declared insufficient. Three propositions, known as **the Submission of the Clergy**, were assented to by Convocation: 1. Convocation only to assemble by the king's command, and no canons to be valid without the royal assent. 2. A reform of the canon law to be undertaken by a Royal Commission of the bishops and thirty-two others. 3. The ancient laws of the Church not inconsistent with the laws of God and of the king to stand good, with the king's assent and authority.

- 1533.—An Act was passed (24 Hen. VIII. c. 12) for **the restraint of appeals to Rome**. It enacts that neither the sovereign nor the subjects of this realm shall ever thereafter sue to the pope for licences, dispensations, &c., or any other instruments or writings of what kind soever for any cause whatever. That such dispensations, faculties, &c., shall be henceforth granted to the sovereign and his subjects by the Archbishop of Canterbury, provided nothing shall be granted that is repugnant to the law of God, or has not been customarily granted formerly by the Bishop of Rome. The 19th clause is important: "Provided always that this Act nor any thing or things therein contained shall be hereafter interpreted or expounded, that your grace, your nobles and subjects intend by the same to decline or vary from the congregation of Christ's Church, or any things concerning the very articles of the Catholic faith of Christendom, or in any other things declared by Holy Scripture and the Word of God necessary for your and their salvation,

but only to make an ordinance of policies necessary and convenient to repress vice, and for good conservation of this realm in peace, unity and tranquillity, from rapine and spoil, ensuing much the old ancient customs of this realm in that behalf; not wanting to seek for any relief, succours or remedies for any worldly things or human laws, in any cause of necessity, but within this realm, at the hands of your highness, your heirs and successors, kings of this realm, which have and ought to have an imperial power and authority in the same, and not obliged in any worldly causes to any other superior." [The subsequent Act of Submission gave a final appeal to the king in Chancery.]

On the death of Warham (1533) Cranmer was made archbishop.

March 30: the archbishop pronounced sentence that the king's marriage with Katharine had been null and void from the beginning.

The king married Anne Boleyn.

- 1534.—The Convocation of Canterbury (March 31) and of York (May 5) formally declared that "**the Bishop of Rome hath no greater jurisdiction conferred on him by God in this kingdom of England than any other bishop.**" This was signed by the clergy and by the monks generally.

An **Act for the Submission of the Clergy** (25 Hen. VIII. c. 19) was passed, embodying the submission already made by Convocation in 1532.

The Act further enacted that all canons ecclesiastical which were in force at the time it was passed, should continue in force (provided they did not clash with the laws of the realm or the king's prerogative) until further legislation abolished them. [That further legislation never took place, and consequently the ancient canon law of the Church of England still holds good where it is not contrary to the statute law, and does not interfere with the rights of the Crown.]

The power to appoint these Commissioners was renewed by 27 Hen. VIII. c. 15, and again in 1544, but was not acted upon. In the reign of Edward VI., 1551, Commissioners were appointed, and they drew up the *Reformatio Legum Ecclesiasticarum*; but this was never legalized.

- 1534.—The **Annates Act** made in 1532 (23 Hen. VIII. c. 20) was proclaimed and supplemented by another (25 Hen. VIII. c. 21), which again was confirmed in 1536 (by 28 Hen. VIII. c. 16), which abolished all

obligatory payments to the pope, and at the same time defined the mode in which bishops were hereafter to be made without confirmation by the pope. It enacted that no person thenceforward should be presented by the Bishop of Rome, nor apply for bulls from him. That the king may grant to the chapter a licence to elect, with a letter missive containing the name of the person to be elected. That if the chapter should refuse or delay beyond twelve days to elect the person named, and if the bishops should refuse to consecrate within twenty days, they shall incur the penalties of the Statutes of Provisors and Premunire. [This is the statute under which bishops are still elected. The licence to elect was abolished by 1 Edw. VI. c. 2, and both the Act of Henry and that of Edward repealed by 1 Mary, c. 2, and 1 Phil. and Mary, c. 8, but that of Henry was revived by 1 Eliz. 1.]

The Act of Supremacy (26 Hen. VIII. c. 1) gave a Parliamentary sanction to the acknowledgment which the clergy in Convocation had made of the royal supremacy. The Act recites that, "Albeit the king's majesty justly and rightly is and ought to be the supreme head of the Church of England, and so is recognized by the clergy of this realm in their Convocation" [therefore the title is asserted in the Act in the sense which the limitations assigned to it in Convocation], "yet nevertheless for corroboration and confirmation thereof, and for increase of virtue in Christ's religion within this realm of England, and to repress and extirpate errors, heresies and other enormities and abuses heretofore used in the same; be it enacted by authority of this present Parliament, that the king, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted and reputed the only supreme Head on earth of the Church of England called *Anglicana Ecclesia*, and shall have and enjoy, annexed and united to the imperial crown of this realm, as well the title and style thereof as all the honours and dignities, pre-eminences, jurisdictions, authorities, immunities, profits and commodities to the said dignity belonging and appertaining; and that our said sovereign lord, his heirs and successors, kings of this realm, shall have full power and authority to visit, repress, redress, reform, order, correct, restrain and amend all such errors, heresies, abuses, contempts and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction ought or may lawfully be reformed—most to the pleasure of Almighty

God, the increase of virtue in Christ's religion, and for the conservation of the peace, unity and tranquillity of this realm—any usage, custom, foreign laws, foreign authority, prescriptions, or any other thing or things to the contrary hereof notwithstanding.”

In the same year an Act (36 Hen. VIII. c. 13) was passed, which made it high treason “to imagine, invent, practise, or attempt any bodily harm to be done to the king's most royal person, the queen's, or their heirs apparent, or to deprive them or any of them of the dignity, title, or name of their royal estates,” &c. Under this Act More and Fisher and many others suffered, who objected to the extravagant interpretation which was put upon the new title of Supreme Head of the Church. [This Act was repealed immediately on the accession of his son by 1 Edward VI. c. 12.]

Convocation addressed the king in favour of a new translation of the Bible, and Cranmer put the work into the hands of the bishops.

1535.—Coverdale's translation of the Bible printed.

Fisher, Bishop of Rochester, and Sir Thomas More executed.

1535-6.—An Act of Parliament (27 Hen. VIII. c. 28) for the **suppression of the smaller religious houses**, put all under the value of £200 a year into the hands of the king. This involved the suppression of all the friaries.

1536.—Cromwell, as Vicar-General and Vicegerent (*i.e.* wielding the royal supremacy), orders the Bible to be placed in churches for common use.

Convocation agrees to **Ten Articles of Religion**. ‘The Institution [*i.e.* Instruction] of a Christian Man,’ a popular exposition of reformed doctrine, published.

1537.—A final statute (28 Hen. VIII. c. 10) was passed against the pope's authority, supplementary to all the former Acts.

Matthew's Bible published.

1539.—The reactionary **Act of Six Articles** passed. 1. Transubstantiation affirmed. 2. Communion in both kinds declared not necessary. 3. Priests not to marry. 4. Vows of celibacy to be kept. 5. Private masses approved. 6. Auricular confession necessary.

Cranmer's Bible published.

1540.—The second **Act of Dissolution of the religious houses** (31 Hen. VIII. c. 13) gave a “Parliamentary

title" to the estates of the greater monasteries which the king had seized during the last two years.

To facilitate the acceptance of this Bill, a previous Bill had been presented and passed (31 Hen. VIII. c. 9) empowering the king to create new bishoprics by his letters patent. He talked of founding eighteen new sees; in the end he only founded six.

1542.—Convocation ordered the Lessons to be read in English, and appointed a commission for the revision of the Service-books.

1543-4.—The Litany revised, translated into English, and ordered to be used in public worship.

1545-6.—An Act (37 Henry VIII. c. 4) placed the endowments of the universities, of all colleges of priests, and all the chantries and guilds, at the mercy of the king; commissioners were appointed to visit them, but the king's death, January 28, 1547 (in the 56th year of his age and the 38th of his reign), arrested their action.

1547.—Accession of EDWARD VI.

First Book of Homilies put forth.

An Act (1 Edw. VI. c. 12) repealing all Acts which had made anything treason in the late reign which was not before, and the Act of Six Articles, and the authority given to the king's proclamations, and the Acts against Lollards.

An Act (1 Edw. VI. c. 1) for Communion in both kinds.

An Act (2 Edw. VI. c. 2) that the *congé d'élire*, being but a shadow, should cease, and bishops should be named by the king's letters, and thereupon be consecrated. It also enacts that since all spiritual and temporal jurisdiction is derived from the king, summonses and citations in most ecclesiastical causes shall run in the king's name.

1 Edw. VI. c. 12 made it treason to affirm that the king is not Supreme Head on earth of the Church of England.

Cranmer, and probably other bishops, renewed their commissions for the exercise of ordinary jurisdiction, thus re-acknowledging the king as the source of such jurisdiction.

An Act gave the king all the chantries not seized by the late king, in spite of Cranmer's pleading for them to improve the state of the clergy.

All laws and canons against the marriage of the clergy annulled.

1548.—Some ancient customs, considered superstitious, put down.

The English "form of Communion," drawn up by Cranmer, appended to the Latin Mass, came into use.

Cranmer put forth a Larger Catechism (translated from the Latin of Justus Jonas).

1549.—The **First Reformed Prayer-book** (confirmed 2 and 3 Edw. VI. c. 1).

An Act (2 and 3 Edw. VI. c. 21) repealed laws against the marriage of the clergy, and again (5 and 6 Edw. VI. c. 12).

1550.—The Reformed Ordinal completed.

1552.—The **Second Prayer-book** issued (5 and 6 Edw. VI. c. 1).

The Protector Somerset executed; Dudley, Duke of Northumberland, took his place.

Convocation was sitting more or less continuously with Parliament, and the clergy must be taken as a rule to have been accessories in the above legislation.

1553.—Seizure of Church goods¹ to the king's use.

Bishops began to be nominated by the king's letters patent during their natural life or good behaviour, to exercise ecclesiastical jurisdiction, and perform all the other parts of the episcopal function that by the word of God were committed to bishops, and this they were to do in the king's name and by his authority. These patents were in effect presentations by the royal patron to bishoprics, with power to eject for ill-behaviour.

Forty-two Articles of Religion issued.

QUEEN MARY succeeds.

Gardiner, Bishop of Winchester, made Lord Chancellor and Minister. Cranmer, Ridley, and Latimer sent to the Tower; many of the reformers fled.

A packed Parliament repealed the divorce of the queen's mother, and repealed all the laws made in King Edward's reign relating to religion. The services of the Church were ordered to be those commonly used in the last year of Henry VIII.

The Archbishop of York, Bishops of St. David's, Chester, and Bristol, deprived for marriage.

Bishops of Lincoln, Gloucester, and Hereford, consecrated under Edward VI.'s letters patent, dismissed for ill-behaviour. Ridley of London, Poynt of Winchester, and Scory of Chichester, removed as intruders to make way for the bishops still living who had been deprived by Edward VI.

Scory, Bishop of Chichester, at first renounced his

¹ Many of the Inventories of the plate, vestments, &c., of individual churches are accessible in the Exchequer Records.

wife, and did penance, but soon fled over sea. Barlow resigned Bath and Wells. Sixteen new bishops made.

- 1554.—A new Parliament. Convocation also summoned; deputed a Commission to Oxford to argue with Cranmer, Ridley, and Latimer. Condemned them as heretics.

Marriage of the queen with Philip of Spain in July.

The bishops visited their dioceses. Some of the clergy were deprived for being married.

A third packed Parliament.

Pole enters England as legate, November 24.

Both Houses of Parliament, by address to the queen, asked for reconciliation to the see of Rome. Pole gave the whole nation a plenary absolution. Parliament, by an Act (1 and 2 Phil. and Mary, c. 8), repealed all Acts since 20 Hen. VIII. against the pope's authority; but the present possessors of Church lands were secured. Pole, a learned, accomplished, and spiritual man, tried to effect a reformation of the clergy; declined to allow Jesuits in England.

- 1555.—Persecution began: **Rogers, Hooper, Ridley, Latimer and others burnt**; in all, in this year, 67, of whom 4 bishops and 13 priests.

- 1556.—**Cranmer burnt**, and others this year, to the number of 79. Pole made Archbishop of Canterbury.

- 1557.—Thirty-nine burnt this year, making total in the queen's reign of 277 burnt, besides those who were punished by imprisonment, confiscation, and fines; among them 5 bishops, 21 clergymen, 8 lay gentlemen, 84 tradesmen, 100 husbandmen, servants and labourers, 55 women, and 4 children.¹

- 1558.—Death of the queen, Nov. 17; Pole died on the following day.

November 17: accession of **QUEEN ELIZABETH**. The legislation of the reigns of Edward VI. and Mary may be regarded as in a sense parenthetical, and the ecclesiastical policy of Elizabeth as the logical continuation of that of Henry VIII.

Those imprisoned for religion were at once liberated,

¹ The persecutions of Mary's reign were due rather to the stern policy of Queen and Council than to the persecuting spirit of the bishops; in fact, "in the fourteen dioceses then filled, the bishops so used their influence as altogether to prevent bloodshed in nine, and to reduce it within limits in the remaining five."—(Sir J. Mackintosh.) The bishops were more than once rebuked by the Government for not proceeding with greater severity. The cruelty even of Bonner has been exaggerated by party writers; instead of seeking for cases of heresy he confined himself to the administration of the law against heretics within his own diocese; some who were sent to him from other dioceses he refused to have anything to do with. Dr. Maitland agrees with Hume in stating the number of legal murders committed in Mary's reign to be 277. Burnet reckons 284.

and the exiles for religion returned, and were regarded with great popular favour.

1 Eliz. c. 1 repealed the Repealing Act of Mary, but did not indiscriminately revive the legislation of Edward or of Henry; it carefully selected some of their Acts for revival, and left others unrevived; the general effect being to relax the rigid grasp of the Crown upon the Church, and to restore the Church to something of its former liberties.

1 Eliz. c. 2 is the Act of Uniformity, which revived the Second Prayer-book of Edward VI. (of 1552), with some small but important alterations in the direction of the First Book of Edward VI., and therefore in the direction of more catholic doctrine.

Of 15 surviving diocesan bishops (4 bishops had died just before Mary's death, and 6 just after), all, except Kitchen of Llandaff, refused the oath of supremacy, and were imprisoned, but soon liberated, except Bonner, White, and Watson. In all 14 bishops, 6 abbots, 12 deans, 12 archdeacons, 15 heads of colleges, 50 prebendaries, and 80 rectors (out of 9,400 parishes) refused to accept the new reform, and were deprived.

1559.—Visitors were sent throughout the dioceses to carry out the orders of certain **Injunctions**, which were those of Edward VI.'s reign, with some little alteration and some additions (*e.g.* the supremacy explained to mean that the Crown had sovereignty over all persons, and that no foreign power was to be acknowledged). A Communion table to be set where the altar formerly stood, but on sacramental days to be brought to the most convenient place in the chancel. The sacramental bread to be round, but thicker than the old "wafers," and with no figure on it.

5 Eliz. c. 23 provided for giving the aid of the temporal power in execution of the Church's sentence of excommunication, which involved imprisonment for not more than six months. The re-organization of Church discipline was a marked characteristic of the policy of this reign.

December 17: Parker was consecrated, then the deprived bishops were restored, and the vacant sees filled up.

The consecration of Parker is a point of great importance, because he was the principal link through whom the ancient episcopal succession is derived to our modern bishops; it has for this reason been made the subject of attack by opponents of the Church of England;

it seems therefore desirable to say a few words upon it. The old "Nag's Head" fable is quite exploded, and some other early objections—as that he did not receive papal confirmation—are obsolete; the objections still brought forward are: (1) That it is doubtful whether Barlow, who took the principal part in the consecration of Parker, was really a bishop; and (2) whether the rite by which Parker was consecrated was sufficient to confer the episcopal character.

(1) The objection against Barlow is that there is no record of his consecration either in the episcopal Register of his own diocese, or in the Register of the Archbishop of Canterbury. The reply is that the Register of his own diocese of that date is lost, therefore it is impossible to say that it did, or did not, contain a record of his consecration; the Register of Canterbury of that time was carelessly kept, and the record of the consecration of many bishops is absent from it.¹ But there is ample evidence, notwithstanding the absence of these records, that Barlow was duly consecrated. He was one of the statesman-bishops of King Henry VIII., and would in his own interest take care that nothing was wanting to secure the legal validity of his admission to the episcopate. He was universally recognized as a bishop. But there is direct formal evidence, as good as that of the absent entries in the episcopal and archiepiscopal Registers: the king's mandate for his consecration is still in existence, his enthronization can be proved, and there is still in existence the entry in the Journal of the House of Lords, that on June 30, 1536, he took his seat in the House of Lords by virtue of the Bishopric of St. David's. The Roman Catholic historian Lingard says, "When we find Barlow during ten years, the remainder of Henry's reign, constantly associated with the other consecrated Bishops, discharging with them all the duties, both spiritual and secular, of a consecrated Bishop, summoned equally with them to Parlia-

¹ "The record of the consecrations in the Archiepiscopal Register is wanting for six (out of twenty-six) bishops consecrated during Warham's primacy (1503—1533)." In Cranmer's Register (covering the years 1533—1553), whereas thirty-six bishops were consecrated during his primacy, the consecrations of nine bishops are wanting. If this absence of the actual record of consecration in the Episcopal Registers is to throw doubt upon the fact of consecration, it will affect many others besides Barlow; for example, the validity of the consecration of Cardinal Pole will then be left dependent upon Hodgkin alone, who was one of Parker's consecrators. The descent of more than twenty bishops recognized by Rome during the reigns of Henry VII. and VIII. cannot be traced at all, including Bonner, Gardiner, and two Archbishops of York, one of whom was a cardinal; yet no one doubts their regular consecration.

ment and Convocation, taking his seat among them according to seniority; it seems unreasonable to suppose, without direct proof, that he had never received that sacred rite without which, according to the laws of both Church and State, he could not have become a member of the Episcopal body. He was certainly consecrated in 1536, and probably on the 11th of June. He was consecrated according to the ancient unreformed rite then still in use.

But the validity of Parker's consecration does not depend entirely upon that of Barlow. According to the universal assent of the Church, consecration by one bishop is valid, though the rule of the Church is that, for the purpose of obviating just such doubts as are raised in the present case, there shall be three consecrating bishops, of whom one shall be the Metropolitan, and in the case of the consecration of a Metropolitan there shall be four; and Martenc, one of the great authorities on the subject, says, "that all the assisting bishops . . . are not merely witnesses, but also co-operators in the consecration, must be asserted without the least hazard of a doubt." Three bishops took part in the consecration of Parker besides William Barlow, who had been Bishop of Bath and Wells, and then elect of Chichester, viz. John Scory, who had been Bishop of Chichester, and was then elect of Hereford; Miles Coverdale, who had been Bishop of Exeter; and John Hodgkin, Suffragan of Bedford. With respect to Hodgkin, the Bishop of Stepney has quite recently brought to light, from the Episcopal Registers of London, that, reconciled by Bonner and employed as his suffragan, he represented Bonner in sixty out of sixty-four ordinations, and assisted in the consecration of Bishops in 1540, 1541, 1542, and 1547. As to Scory, who had been consecrated under the new Ordinal of 1549, he was deprived by Queen Mary, but afterwards came up to London, purged himself of his fault of marriage, and was reinstated by Bonner, who gave him authority to perform the pastoral office in the diocese of London. So that if Barlow's consecration were doubtful, which it is not, still the validity of Parker's consecration, on this first ground of objection, remains unimpaired.¹

(2) In the recent Bull, *Apostolicæ Curæ*, however, Pope Leo XIII. abandons the old objections, and bases his opinion against the validity of our orders on three things :

¹ Barlow had previously assisted in the consecration of Skip, Bishop of Hereford in 1539, and of Bulkeley, Bishop of Bangor, in 1542.

the alleged defect in "form," "matter," and "intention" in the Rite of Consecration. The "form" means the words, the "matter" the significant symbol. It is certain that for 1000 years the laying on of hands was considered to constitute the matter of consecration, that the picturesque ceremonial of presenting the insignia of office is a mediæval innovation, and that when Pope Eugenius IV. in the Bull *Exultate Deo* authoritatively defined that the matter of ordination to the priesthood was the presentation of the *instrumenta*, and the form was, "Receive the power of offering sacrifice, &c.," he committed the Papacy to an error. The pope's objection to the form of the Edwardine Ritual is that it omits the words just quoted; but the words it uses convey the power of doing everything included in Christ's commission, and are more in accordance with the early form used in the Church than the Roman words. As to the absence of an intention to make priests and bishops of the old succession, but to start a new ministry on a new basis, it is sufficient to quote the preface to our Ordinal: "It is evident unto all men diligently reading the Holy Scriptures and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests and Deacons . . . And therefore to the **intent that these Orders may be continued**, and reverently used and esteemed in the Church of England, no man shall be accounted a Bishop, Priest or Deacon except he be admitted thereto" by the following Rite, "or hath had formerly Episcopal Consecration or Ordination"; which plainly recognizes the ancient succession, and declares, in so many words, the intention to continue it in the Church of England. The Bull has finally committed the Papacy and its adherents to a formal opinion against the validity of English Orders; but it has happily put it into the power of the whole Church to judge of the fallacy of the reasons on which the opinion is based.

1562.—Convocation drew up the **Thirty-nine Articles** of Religion, which were published in the following year, and required to be accepted by the clergy, on pain of deprivation.

1568.—A Revised Version of the Bible, commonly called the Bishops' Bible, published.

Brown established a separate congregation on **Independent** principles.

1569.—The "Rising in the North," an armed revolt against the Reformation.

- 1570.—The pope excommunicated Elizabeth. Some separated from the Church, and made a **papist schism**.
 1571.—The Second Book of Homilies put forth.
 1572.—The first **Presbytery** set up at Wandsworth by Cartwright and others. It was the beginning of a movement which attained its climax at the Great Rebellion.
 The massacre of St. Bartholomew in France.
 1588.—The Spanish Armada defeated. *Afflavit Deus et dissipantur*.

The action of Convocation during the Reformation period is of especial importance, as showing the concurrence of the Church with the civil power in that crisis of our national history.

“Upon serious examination,” says Fuller (‘Church History,’ vol. v. p. 188), “it will appear that there was nothing done in the reformation of religion save what was asked by the clergy in their Convocation, or grounded on some act of theirs precedent to it, with the advice, counsel, and consent of the bishops and most eminent churchmen, confirmed upon the past fact, and not otherwise by the civil sanction, according to the usage of the best and happiest times of Christianity.”

Mr. Joyce, in his ‘Acts of the Church’ (p. 86), also says: “At this epoch of our history Acts of Parliament, Royal Proclamations, and Civil Ratifications did not precede but followed in point of time the decisions of the Spirituality, and were merely auxiliary to the Acts of Convocation”; and in his ‘History of Sacred Synods’ illustrates this general assertion by a list of measures taken by Convocation.

- 1534.—Declaration that the pope has no greater authority in England than any other foreign prelate.
 1536.—Forty-nine popular errors complained of, and the Ten Articles of religion carried.
 1539.—The Six Articles approved.
 1542.—First Book of Homilies introduced and authorized; published in 1547.
 1543.—‘Necessary Doctrine and Erudition’ confirmed.
 1544.—The Litany, nearly in its present form, authorized.

- 1547.—Communion in both kinds. Repeal of prohibition of marriage of clergy voted. Edward VI.'s First Service Book approved.
- 1550.—Revision of Litany considered.
- 1552.—Cranmer's Forty-two Articles ratified. Edward VI.'s Catechism authorized by delegates of the Convocation.
- 1559.—It has been usually thought that the alteration of the Prayer-book in the beginning of the reign of Elizabeth was effected irregularly by a Committee of Divines ; but Mr. Joyce has lately discovered a document which makes it seem probable that it was done by an Episcopal Synod.
- 1562.—The Thirty-nine Articles revised, and reduced to their present form.
- 1603.—The Canons (probably collected and arranged by Bancroft) were agreed upon with the king's licence. The alterations in the Prayer-book after the Hampton Court Conference were drawn up by the bishops and divines, and though not formally submitted to Convocation, received synodical sanction in these canons.
- 1661.—Occasional Services made : the form of Adult Baptism, and forms for January 30 and May 29. The Prayer-book revised, and adopted in the Act of Uniformity.

The great defect of the Reformation was, that it destroyed too indiscriminatingly and reconstructed too little. It swept away all the religious houses instead of reorganizing some of them, as the most zealous of the reformers wished, for institutions of religion, learning and charity. In suppressing the chantries it destroyed a considerable number of buildings which had been founded and endowed as chapels of ease for populations at a distance from their parish churches. In confiscating the property of the guilds it was in very many cases robbing the Benefit Clubs of the poor. In the visitation of the parish churches the commissioners too often left the worst of the sacred vessels, and of the church furniture generally, for the Divine Service, and carried away the best for the king's purse. When it blotted out the Order of Monks, who were the learned leisurely ecclesiastics, and the Order of Friars, who were specially the ministers to the

poor, and the chantry and guild priests, and domestic chaplains, who were the additional curates of the period, it made no new provision to supply their place. Even the Order of Secular Clergy, which alone was left to fill the vast void, was enfeebled ; the bishops and chapters were relieved of many of their manors, and the parishes had not their great tithes restored to them. All that was done with this immense property, all the attempt to build up new institutions to supply the place of those which had been destroyed, was that six monasteries were turned into cathedrals for as many new dioceses, sparingly endowed with a portion of their ancient revenues. After all, the gain was worth the cost. The Reformation left the Church humiliated, impoverished, enfeebled, distracted ; but it left it relieved of the incubus of the papal supremacy, purged of a hundred superstitions, corrected in doctrine, purified in morals. If this liberated and purified Church had been at the same time enlarged and strengthened, England would have been a very different England ever since.

THE GREAT REBELLION PERIOD.

James I. (1603) inherited the absolute system of government of the Tudor sovereigns, and maintained the prerogative of the Crown against a growing desire to obtain constitutional guarantees for popular rights. The king convened a **Conference** at **Hampton Court** between the Bishops and leading Nonconformists ; but it soon appeared that the concessions desired by the latter were such as the former could not make without a sacrifice of Church principles. The Calvinist party, which had steadily increased in power through the reign of Elizabeth, in the early part of James's reign monopolized the dignities of the Church, and repressed divergent opinions with a severe hand.

But in the latter part of his reign its influence was waning; High Church doctrines were spreading; the king favoured the new school, and conferred a bishopric on Laud, who was its most prominent leader. The Puritans were greatly incensed, and were prepared to make great efforts to regain their ascendancy. It was the concurrence of these powerful motives in religion and politics which made the opposition to the Government so formidable.

Principal Events.

1610.—The Episcopate revived in Scotland.

1625.—The accession of CHARLES I. It was the misfortune of a king of considerable learning and political ability, of respectable private character and of excellent intentions, to fall upon such a crisis in affairs. At first he tried to rule as his father had done, using Parliament as one of the engines of government, but maintaining the royal prerogative. Finding that successive Parliaments refused to play this *rôle*, and were bent upon imposing limits on the royal authority, the king at length resolved to rule without Parliament, and to raise money by arbitrary taxation veiled under legal forms. Laud, raised (1633) to the primacy, and the Earl of Strafford were his principal advisers in the affairs of Church and State. After eleven years of this experiment, he found it no longer practicable. What brought matters to a crisis was the outbreak of rebellion in Scotland. James I. had restored Episcopacy in Scotland, 1610. Charles in 1637 endeavoured to complete the recovery of the Scottish Church from Presbyterianism and Calvinism by introducing a liturgy and set of canons. This restoration of the ancient constitution of the Church was perhaps acceptable to the more educated classes, but the popular opposition broke out into rebellion; the people bound themselves by a **Covenant** to resist prelacy; the General Assembly met, abolished bishops and the High Commission Court; and a provisional government seized the fortresses. A Scots army 25,000 strong, sent to back the petition for a redress of their grievances, crossed the Tweed, defeated forces sent against them, and seized Newcastle. Charles summoned a Council of Peers at York, and consented to adopt constitutional principles. He made a treaty with the Scots, and summoned a

fifth Parliament, with the intention of settling a constitutional compromise.

1640.—November 3: The **Long Parliament** met. In the first session the king formally abandoned the encroachments he had made on the rights and liberties of the people, and granted further concessions which made those rights and liberties more ample, better defined, and more secure than ever before. "There was not a public or private grievance but what was redressed within the first nine months of the meeting of the Parliament" (Hume). On November 6 the whole House of Commons formed itself into a **Committee of Religion**; on the 19th they relegated the business to a sub-committee, who set themselves vigorously to work to **purge the Church of "scandalous" and "malignant" ministers**. Baxter says that these earlier proceedings (1640—1643) against the clergy drove out half of the clergy, leaving half who could do neither good nor harm. Many of this latter half were afterwards driven out for refusing the Covenant, as the various parts of the country came under the power of Parliament from 1643—1649. The work was carried out with great injustice and cruelty; about 8000 of the clergy were deprived; many were imprisoned. A zealous member of Parliament proposed that they should be sold as slaves to the plantations. Details of their persecution are given by Walker, 'Sufferings of the Clergy'. November 25: Strafford was ordered into custody and sent to the Tower. Dec. 18: Laud also was arrested and sent to the Tower.

1641.—Jan. 23: Commissioners were appointed to **deface and remove all images and superstitious ornaments in churches**; to the fanatics of this period is due the loss of many windows, sculptures and monuments of antiquity, spared by the reformers of the sixteenth century.

May 10: The king made the fatal mistake in policy of assenting to a Bill enacting that the Parliament should not be dissolved except by its own consent. May 12: Strafford was executed. The Courts of Star Chamber¹ and of High Commission² were abolished. Before adjourning, September 8, a committee of both

¹ The Court of Star Chamber is mentioned under Edward III. It was revived and recognized by Henry VII. for the punishment of offences against the State more speedily and secretly than by usual process of law. It had been an instrument of arbitrary power under James I. and Charles.

² Queen Elizabeth was empowered by Act of Parliament to entrust the ecclesiastical jurisdiction of the Crown to a Court of High Commission. Whitgift had used its power with vigour against dissentients from the Puritan *réforme*. Laud is said to have often used his influence in the Court to modify its penalties.

Houses was appointed to sit during the recess with large powers.

October 20: Parliament reassembled. Many members who had hitherto opposed the Court in defence of the liberties of the people against absolutism, now, satisfied with the reforms which had been effected, and the constitutional guarantees which had been obtained, rallied round the king and the Church. But it was at once apparent that a large party were resolved to make Parliament supreme in the State, and to establish the Presbyterian form of government and Calvinistic doctrine in the Church, and that this party was prepared to go the length of civil war to attain its ends. There were also some, at first hardly noticed, who gradually drew together and cohered into a third party, and grew rapidly in influence, whose aim was to establish the Republican form of government in the State and Independency in religion. The Commons drew up a *Remonstrance*, carried only by a majority of eleven, and not sent to the Peers, which was, in fact, an appeal to the people, and was printed and widely circulated. Lord Chancellor Hyde wrote a reply, which was also published, and was the king's appeal to the people. Daily riots between the two parties were the preliminary skirmishes of the coming conflict.

December 30: The bishops, being prevented by the mobs from attending the House of Lords, issued a protest against anything transacted in their absence. The Commons took advantage of it as a pretext for arresting them and sending them to the Tower.

1642.—January 20: The Parliament demanded the command of the militia, and possession of the chief fortresses, and on the same day directed Portsmouth and Hull to be seized in their interest. February 14: **The bishops were deprived of their seats in the House of Lords.** April 15: The Parliament usurped the powers of Government, and proceeded to raise money and troops. August 22: The king unfurled his standard at Nottingham, and the **Civil War** began, which extended over the next nine years, included seven great battles and innumerable partisan engagements, and kept the country in confusion and misery. During the winter of 1642-3 the Parliament entered with the Scots into a **Solemn League and Covenant**, which pledged them to mutual defence, and bound all who subscribed it to extirpate popery, prelacy, superstition, heresy and schism, and to support the Parliament. The Scots were to be paid

£100,000, and were to march an army of 40,000 men into England to the aid of the "cause." All who refused "to take the covenant" were ejected from any office they might hold, were declared "malignants," and were liable to confiscation of goods. The king, on the other hand, obtained aid from Ireland.

- 1643.—February 2: **An Act** was passed for sequestrating the estates of the bishops and chapters and "scandalous" ministers. June 12: **An Assembly of Divines**, nominated by the Parliament, was summoned to Westminster to consult and advise on matters of religion; it included a number of members of both Houses of Parliament, and a number of Scottish divines were joined with them. It was a Parliamentary substitute for the Convocation of the Clergy. The Independents in the Assembly pleaded for the toleration of their worship; being refused by the majority of the Assembly, they addressed Parliament on the subject.

August 28: Parliament issued another ordinance against monuments of superstition, in which organs were included; and in October, an ordinance empowered certain members of the Assembly of Divines and certain London ministers to **examine candidates, license them to preach, and ordain them to the ministry**. This summer the Scots expostulated against the delay in settling the Church government in England. Accordingly the Assembly had leave to draw up a form of ordination, and to debate the settlement of the Church.

- 1644.—September: An attempt was made to supply ministers by an ordinance arranging for the examination and ordination of candidates by the classical presbyteries within their respective boundaries; and in the following year an ordinance forbade unordained men to preach.

- 1645.—January 10: Laud, after three years' imprisonment, was proceeded against. The judges unanimously declared that the archbishop was not guilty of treason, and the Lords, in conference with the Commons, declared themselves of the same opinion. New proceedings were taken by a Bill of Attainder. In a House of seven members, the Lords ultimately passed the Bill, and the archbishop was executed. On the day that the Lords passed the Bill of Attainder they also passed the ordinance for the **Abolition of the Prayer-book** and the observance of the "Directory."

August 24, *St. Bartholomew's Day*. The ordinance came into force **abolishing the Book of Common Prayer**, and requiring the Directory to be observed in

all the churches. The penalty for using the Prayer-book, either in public or in private, was £5 for the first offence, £10 for the next, and a year's imprisonment for the third. The Directory was to be observed under a penalty of forty shillings for each omission; and whosoever spoke against the Directory was to be fined not less than £5, or more than £50.

December 21: **The Self-denying Ordinance** came into force, excluding members of Parliament from the army. In the consequent remodelling of the army Cromwell was made Lieutenant-General; officers of the Independent party were largely appointed; most of the Presbyterian chaplains of regiments retired; and Republican and Independent opinions began to pervade the army.

1646.—October: **Episcopacy was abolished by Parliament**, and the lands of the bishops were ordered to be sold.

1647.—May 5: Charles put himself into the hands of the Scottish army, which sold him to Parliament for £200,000, and retired to Scotland. Attempts to treat between Parliament and the king came to nothing, through the king's refusal to sacrifice the constitution and doctrine of the Church to the demands of the Presbyterian Calvinist party. "No candid reader," says Hallam (vol. ii. p. 255), "can doubt that a serious sense of obligation was predominant in Charles's persevering fidelity to the English Church." The attempt to blast the king's character with a charge of untrustworthiness in these negotiations was a politic device of his enemies; Hume and Hallam both acquit him of the charge.

1648.—**The Independents.** The party which combined independency in religion and republicanism in the State had grown powerful in the army. The Parliament grew alarmed, and tried to disband the army; but the principal officers formed themselves into a Council, assured themselves of the adhesion of the regiments, and then seized the king's person, marched on London, forcibly excluded from the House of Commons the members unfriendly to their cause, leaving a House of fifty or sixty only, contemptuously nicknamed the **Rump Parliament**, and seized the Government. The usurped power of Parliament, and the Presbyterian establishment of the Church, virtually came to a sudden and violent end. Collier ('Eccles. Hist.', vol. ii. bk. ix.) thus sums up the situation: "Thus the Presbyterians, having embroiled the kingdoms, kindled and carried on a calamitous war,

during which more seats were plundered and burnt, more churches robbed and profaned, more blood spilt within the compass of four years, and, in short, more frightful scenes opened of ravage, of slaughter and confusion, than had been acted in the long contest between the Houses of York and Lancaster: the Presbyterians, I say, after having thrown the country into all this misery and convulsion, met with nothing but infamy and disappointment. For after having wrested the sword out of the king's hands, and brought the rebellion to their wishes; when they thought of nothing less than dividing the prey and raising vast fortunes out of Crown and Church lands, their hopes were suddenly scattered,—they were turned out of their scandalous acquisitions and publicly exposed to contempt and scorn. For now the Independents forced them to retire from Westminster, seized their posts, and made themselves masters upon the matter, both in Church and State.” A similar summary of the **religious results of the Presbyterian rule** may be gathered from the mouth of one of their own divines, Edwards, author of the ‘Gangræna,’ in a dedication of the book to Parliament. “Things every day grow worse and worse; you can hardly imagine them so bad as they are. No kind of blasphemy, heresy, disorder and confusion but ’tis found among us, or coming in upon us. For we, instead of Reformation, are grown from one extreme to another, fallen from Scylla to Charybdis, from popish innovations, superstitions, and prelatical tyranny to damnable heresies, horrid blasphemies, libertinism, and fearful anarchy. Our evils are not removed, but only changed; one disease and devil hath left us, and another as bad has come in its room. Yea, this last extremity into which we have fallen is far more high, violent and dangerous in many respects. . . . The worst of the prelates, in the midst of many popish Armenian tenets and popish innovations, held many sound doctrines, and had many commendable practices; yea, the very papists hold and keep to many articles of faith and truths of God, have some order amongst them, encourage learning, have certain fixed principles of truth, with practices of devotion and good works. But many of the sects and sectaries in our days deny all principle of religion, are enemies to all holy duties, order, learning, overthrowing all; being Vertiginosi Spiritus—whirligig spirits. And the great opinion of an universal toleration leads to the laying all waste, and dissolution of all religion and good manners. . . . What

swarms are there of all sorts of illiterate mechanic preachers, yea, of women and boy preachers! What liberty of preaching, printing of all errors, or for a toleration of all, and against the directory, covenant, monthly fast, Presbyterian Government, and all ordinances of Parliament in reference to religion. These sectaries have been growing upon us ever since the first year of our sitting, and have every year increased upon us more and more."

- 1649.—The Commons appointed a **High Court of Justice** to try the king. He refused to plead; was condemned; and, in spite of the remonstrances of the Presbyterian ministers, executed, January 30.

Parliament in February abolished monarchy and the House of Lords, and elected a Council of State; issued a *Declaration touching Matters of Religion*, to the effect that the National Church Establishment shall be Presbyterian, but that an expedient shall be found out for admitting all such churches as tend to godliness, and that such congregations shall be tolerated and free from disturbance.

Parliament required all men to take an **Engagement** to be true and faithful to the Commonwealth of England as now established, on pain of dismissal from office and outlawry. Repealed the Acts against Dissenters.

This year G. Fox began the sect of **Friends** (Quakers).

- 1650.—Fairfax refusing to command against the Scots, who had espoused the cause of Charles II., Cromwell was made Commander-in-Chief.

- 1653.—Cromwell's influence with the army being strengthened by his late victories over the Scots, he (April 20) turned the Rump Parliament by force out of the House. The Assembly of Divines, which had lately dwindled away, fell with the Parliament.

Cromwell formed a **Council of State**, consisting of himself and eight other officers, with four civilians, and summoned a Parliament of his own nominees, but it proved impracticable and was dissolved.

December 16. The "Instrument of Government," drawn up by Cromwell's leading supporters, offered the Government to CROMWELL for life, with the title of **Lord Protector**.

- 1654.—The Protector appointed a **Commission of Tryers**, to approve public preachers, and examine nominees to benefices and lectureships; also passed a new Act for

sequestrating "scandalous" ministers and school-masters, and appointed commissioners in each county to search them out.

1655.—Provoked and alarmed by opposition to his usurped authority from various quarters, Cromwell dismissed his Parliament, abandoned all pretence of constitutional government, divided England into ten districts, and set over each a **Major-General** with arbitrary powers.

1660.—May 26: **CHARLES II. restored**; the **Church restored** at the same time. Nine bishops survived, six more were consecrated on the following Advent Sunday; the other sees were quickly filled. Sees were offered to three leading Presbyterians,—Reinolds, Calamy, and Baxter,—and deaneries to Manton, Bales, and Bowles. All refused except Reinolds, who was consecrated Bishop of Norwich. Parliament passed an Act for restoring ejected and sequestrated ministers to their livings. About 800 survived to take advantage of the Act. The occupants of other benefices were allowed to remain till the affairs of the Church should be settled.

A **Conference** was held at the **Savoy** between bishops and leading Nonconformists, for considering proposed alterations in the liturgy.

1661.—With a new Parliament (May) the Convocation of Canterbury was also summoned, drew up a service for adult baptism, and revised the Prayer-book.

1662.—May 19: The work of Restoration was formally completed by the passing of the **Act of Uniformity**. Ministers were required to conform to the Prayer-book on or before St. Bartholomew's Day (August 24), or to retire from the usurped benefices. Many conformed and remained. Calamy says 2000 refused and resigned, but only names 523, and mentions as many more as make a total of about 600. Collier accepts his figures; Baxter says 1,800; Blunt ('Dictionary of Sects') argues that it is hardly possible they could have exceeded 867; and Curteis ('Bampton Lectures,' 1871) also concludes the number to have been about 800.

While sympathizing with honest sufferers for conscience' sake, it must be borne in mind that these ministers had been allowed more than two years' grace in which if possible to reconcile themselves to the change; and that the Church could not allow men to continue to minister at her altars and preach in her pulpits who repudiated her constitution and doctrine.

THE PERIOD OF THE REVOLUTION.

- 1685.—JAMES II. James was a zealous papist, and was resolved to make the extremest use of his power in order to replace the Church of England under the Roman obedience. He made use of the assumed "**Dispensing power**" of the Crown to dispense with the Test Acts, which were intended to exclude dissenters of all kinds from office. First he officered the army with papists, in order to secure its support; next he issued a
1688. "**Declaration of Indulgence**" of all dissenters, and ordered the bishops to have it read in the churches. Seven of them presented a petition praying that the clergy might be excused. The king committed the **seven bishops to the Tower**, and brought them to trial; but they were acquitted amidst great manifestations of general satisfaction.

On the same day a conspiracy of seven influential noblemen sent an invitation to William, Prince of Orange, who had married Mary, the king's eldest daughter, to come over with an army and defend the liberties of England. James, finding himself deserted by every one, fled, and William and Mary were appointed by a Convention Parliament to the vacant throne.

- 1689.—WILLIAM and MARY.

The Church was strong in the affections of the people. The attempt of James to subvert it had cost him his throne and led to a civil revolution, and it was strong enough to resist the efforts of William to subvert it in the opposite direction. William was bred a Presbyterian, and was from conviction a Latitudinarian. His religious policy comprehended three objects: 1. The abolition of the exclusive claim of the National Church to the adherence of the whole people, and the concession of a legal status to Dissent. 2. A modification of the doctrine and discipline of the Church so as to include Nonconformists. 3. The abolition of religious tests as a condition of holding civil offices. The idea of toleration had already become familiar to the people from the efforts of the three previous kings to obtain it, and William succeeded in obtaining a **Toleration Act** (1689) (1 Wm. and Mary, c. 18), which permitted ministers of the three dissenting bodies, Presbyterian, Independent, and Baptist, who should take the oath of allegiance and subscribe the Thirty-six doctrinal Articles of the Church of England, to conduct public worship for their adherents without interference

and penalties, and protected their worship from molestation. These "**Orthodox Dissenters**" were not only tolerated but in a measure established; the magistrates registered and protected their places of worship, the king set aside a considerable sum annually, the *Regium Donum*, in stipends for them, and they were allowed to approach the Crown by petition as a recognized body. But the people were not prepared to go any further. When William summoned his first Parliament he omitted to summon Convocation with it; but on the petition of Parliament itself he was obliged to repair the omission, and the Convocation took a large part in the ensuing business.

1690.—When the new sovereigns called upon all bearers of office in Church or State to take an oath of allegiance to them, it was found that a considerable number of the bishops and clergy, while willing to accept them as sovereigns *de facto*, had scruples about taking an oath to the new sovereigns while James still claimed the allegiance they had sworn to him. A compromise was proposed to them. If they would not oppose the king's religious changes he would not insist upon the oath. When they declined the bargain, and refused the oath, these **Non-jurors** were ejected from their benefices. Among them were the primate and five other bishops (the same, with one exception, who had been tried for opposing James's Indulgence), and about 460 clergymen. They were among the most able and learned of their brethren, and their ejection was a great loss to the Church.

The king filled up the vacant sees by men who sympathized with his wishes, so that the Upper House of Convocation sided with the king, while the Lower House was staunch in its churchmanship, with the result of a great deal of friction between the two. At the same time that the king summoned the Convocation a **Comprehension Bill** was introduced into Parliament; it proposed to dispense ministers from signing the Thirty-nine Articles; to recognize Presbyterian ordination, to make certain ceremonies optional, as the use of the surplice, the cross in baptism, sponsors, and kneeling at Holy Communion; and it proposed to petition the Crown for a revision of the Liturgy and Canons, and the reform of the Ecclesiastical Courts. These proposals of the Court party excited great and almost universal alarm among Church people, especially among the clergy, of whom (Macaulay estimates) nine-tenths were opposed to

the Puritan and Latitudinarian views. The public alarm was intensified by the fact that in Scotland, when the bishops scrupled to take the oath of allegiance, the mob had been allowed to "rabble" the episcopal clergy without interference on the part of the authorities; Episcopacy had been abolished by the Scottish Parliament, and the Presbyterian system had been re-established, with the king's consent. So general and so vehement was the opposition in the Church of England to this revolution in her constitution and doctrine, that the Comprehension Bill was allowed to drop. It was evident that there would be nothing gained by conciliating Presbyterians at the cost of alienating Anglicans.

1698.—The Society for Promoting Christian Knowledge founded. (See p. 419.)

THE MODERN PERIOD OF CHURCH HISTORY.

From the Revolution to the death of Queen Anne the condition of the Church was unsettled. In the earlier part of the period it was still not impossible that the policy of the Court might succeed in virtually presbyterianizing the Church in England; on the other hand, in the latter part of the period it was possible that another revolution might restore the Stuarts and throw the country into the arms of the papacy. The majority of the country clergy had inclinations towards the "exiled family," which the anti-church policy of William provoked, and the favour which Anne showed to the Church and the clergy encouraged.

In 1705 Queen Anne returned to the Church, in the shape of the **Bounty Fund**, the first-fruits and tenths which, since the Reformation, had been appropriated by the Crown¹ (see p. 220). During this reign there was a decided reaction of popular

¹ Benefices under 10 marks had been anciently *exempt* from payment of tenths, and others of less than £50 a year were now *discharged* from the payment of first-fruits and tenths in future.

feeling in favour of the Church. Dr. Sacheverel's undeserved popularity with the mob, 1710, and the Schism Act passed by Parliament the same year, against occasional conformity, and requiring all teachers to conform to the Established Church, were symptoms of it.

1714.—The peaceful accession of George I. settled the constitution and doctrine of the Church, no less than the political condition of the State. The Church questions were now worn out, and new questions began to agitate men's minds, which touched the very foundations of revealed religion.

First the **Deistic Controversy**. Locke's philosophical system had given a new impulse to abstract inquiries; it was adopted by the deistical writers, and favoured their views, though Locke himself was a believer. The chief writers on the deistic side were Shaftesbury, in his 'Characteristics'; Woolston, 'Six Discourses on the Miracles'; Toland, 'Christianity not Mysterious'; Collins, 'Discourse on Freethinking'; Tindal, 'Christianity as old as the Creation'; the latter was the ablest and foremost man of the school. These works called forth innumerable replies, some of which have retained a place as classical works, as Warburton's 'Divine Legation of Moses,' Conybeare's 'Defence of Revealed Religion,' and far above all, Butler's 'Analogy of Natural and Revealed Religion.' The deists were worsted in the discussion; and Christianity came out of the trial strengthened by the apologies which had been called out on its behalf.

Foreign discussions on the doctrine of the Trinity had found an echo here; and Bishop Bull published, against the foreign Socinians, a *Defensio Fidei Nicænae*, which at once took a high place in theological literature. The mode of understanding the mystery had been discussed here, but within the limits of

orthodoxy, until Wharton expressed opinions which were contrary to the doctrine itself. Dr. Samuel Clarke, author of the 'Scripture Doctrine of the Trinity,' may be regarded as the leader of the Arian party; Waterland was his chief opponent. The discussion led to so wide a spread of **Arian opinions among the clergy** that attempts were made to obtain the abolition of subscription to the Thirty-nine Articles. The heterodox opinions spread also among the Dissenters, Dr. Lardner and Dr. Priestley being their chief maintainers. On the other side, the writings of Jones of Nayland and Bishop Horsley did much to arrest the spread of error and to recall the public mind to the orthodox faith.

One result of all this controversy had been to produce among religious people contentment with orthodox opinions and a respectable morality as a fulfilment of their Christian life. Convocation had been silenced. There were many admirable bishops, but the tone of the Episcopal body generally had deteriorated. Many of the country parishes had non-resident incumbents. The numbers of the clergy in the towns were altogether insufficient. The Church was very respectable and was generally respected; but it was doing nothing to provide additional means of education and worship amongst a growing population. "There was little religious zeal either within or without the Church. It was an age of spiritual indifference and lethargy. . . . The clergy were generally charitable, kindly, moral, and well-educated—according to the standard of the age—in all but theology. But his spiritual calling sat lightly upon him. . . . The Nonconformist ministers, comfortably established among their flocks and enjoying their modest temporalities, shared the spiritual ease of Churchmen" (Macaulay's 'Hist. of England,' vol. ii. p. 325).

It was in this condition of society that a revival

of religion took place which formed an **Evangelical Party** in the Church, and **Lady Huntingdon's Connexion** and the **Wesleyan and Whitefield Connexions** outside it. The movement was widely influential in stimulating a strong faith in the Atonement, and a keen sense of personal piety: its faults were the undervaluing of creeds, sacraments, worship, and indeed of the whole system of the Church; and one undoubted result of it was a wonderful increase of dissent.

In the early part of the present century began a natural reaction against the faults of the Evangelical system, and revival of the views of the earlier reformers and of the great Jacobean divines. This "**High Church**" **Movement** began in Oxford about 1825, and first attracted public attention by a series of pamphlets entitled 'Tracts for the Times.' Keble's 'Christian Year' lent the graceful support of poetry to the new school of thought, and the Cambridge Camden Society came to its aid by bringing into fashion a zealous study of mediæval architecture and art.

This movement **inspired hopes in Rome** that the reaction might extend so far as to incline the country to reunion, and great efforts were put forth for the conversion of England. Money was lavishly devoted to the work; handsome churches were built, with beautiful choral services; priests and Sisters of Mercy were established in London and many other towns; institutions—educational and charitable—were founded to present religion in its beneficent aspect; social influences were brought to bear upon individuals; in short, all that statesmanship, skill, tact, zeal and devotion could do was brought into play. The "**papal aggression**" as it was called, *i.e.* the establishment of an intrusive hierarchy in England, is the great historical landmark of the attempt. The result has been disappointing.

A certain number of English clergymen were perverted, and a rather large proportion of people "in society"; but the total number of adherents gained has been very small, and is not increasing.

The papal sect in England does not in any respect represent the ancient Church of England.

1. The intrusive hierarchy does not represent the ancient clergy of the unreformed Church. The bishops and priests who on the death of Mary refused to conform to the reformed order, made no attempt to keep up a succession of bishops and priests; they died out, and left no successors.

2. The ancient Church of England was not governed by Roman Canon Law, but by the Canons made in its own English Synods. The papal sect is governed by Roman Canon Law.

3. The ancient Church of England had its own Liturgy, which descended from the Ephesian family of the four great ancient Liturgies; the papal sect uses the modern Roman Liturgy.

4. The doctrine which the papal sect teaches is not the doctrine of the ancient unreformed Church of England, but that doctrine plus the Creed of Pope Pius, and the dogma of the Immaculate Conception, and the Papal Infallibility, and other modern accretions.

5. The *raison d'être* of the papal sect in England is the assertion of the Papal Supremacy; but the supremacy which it asserts is the modern theory that the pope is by Divine right the absolute ruler of the Church, and the infallible teacher of Divine truth; which is a totally different thing from the patriarchal authority, carefully defined and limited, which the Church of England admitted at the Conquest, and, finding it burdensome and mischievous, threw off at the Reformation.

The *Church and nation* of the time of our Edwards and Henries would have had as little sympathy as we ourselves have with the arrogant endeavour to subvert the Church of England, and plant the papal tyranny upon its ruins.

The teaching of the High Church party has fortified the minds of the people against the arguments of the papal proselytizers; and Rome itself

has, in the dogmas of the Immaculate Conception and the Papal Infallibility, erected two new barriers against the acceptance of her system by intelligent and well-informed men.

In 1894 Pope Leo XIII. published a letter addressed to the English nation on the subject of Reunion, and followed it up by an Encyclical in 1896, both written in a conciliatory tone, but practically calling for unity on the basis of obedience to Rome and the acceptance of the entire Roman system. In 1896 the pope also published a Bull denying the validity of English Orders, but happily gave the reasons of his opinion, which are untenable in the face of history and fact. This only leaves the hope of unity further off than ever. Meantime the Church is making rapid progress in winning the people of England into her fold, and in training them into devoted Christians and intelligent Churchmen.

A notice of the growth of the Colonial Church, which is one of the most striking features of our recent Church history, will be found in another place (p. 363).

Principal Events.

- 1714.—Accession of GEORGE I. **Convocation silenced.**
- 1778.—Romanists relieved from the penalties imposed upon them by the Act of 1700.
- 1779.—Dissenting ministers and school-masters relieved from the subscription to the Articles, required by the Toleration Act.
- 1784.—Seabury consecrated as Bishop of Connecticut, by the Scottish bishops.
- 1787.—White consecrated Bishop of Pennsylvania, Prevost of New York, and Inglis of Nova Scotia.
- 1789.—The French Revolution.
- 1800.—The Church of England "united" with that of Ireland, on the union of the two countries.
- 1811.—National Society for the education of the children of the poor on the principles of the Established Church founded. See p. 420.
- 1818.—The first general Church Building Act passed for facilitating the building and endowment of churches.

1828.—**Repeal of the Test and Corporation Acts**, admits dissenters into Parliament and all offices.

1829.—The **Catholic Relief Act**, by which Romanists admitted to Parliament.

1832.—The **Reform Act** passed.

June 23 : A Church Inquiry Commission appointed.

1833 to 1841.—The publication of the 'Tracts for the Times' (Nos. 1—90).

1835.—The **Ecclesiastical Commission** constituted.

1836.—The Dissenters' Marriage Act allowed dissenters to be married in their meeting-houses, registered for the purpose, after due notice to the registrar of the district ; or to contract a civil marriage before the superintendent registrar.

The **Tithe Commutation Act** passed. In the course of the next fifteen years the tithe was commuted in nearly every parish in England and Wales.

An Act of Parliament sanctioned the erection of the two new dioceses of Ripon and Manchester.

1840.—The New Church Discipline Act (3 and 4 Vict. c. 86) passed.

1849.—The "Gorham Case," involving the doctrine of baptism, agitated the Church.

1850.—The Papal Aggression.

1851.—The Ecclesiastical Titles Bill.

1852.—**Revival of the Convocation of Canterbury.**

1854.—December 8 : Pope Pius IX. proclaimed, on his own authority, the dogma of the Immaculate Conception of the B. Virgin Mary.

1856.—The first series of Ritual trials, *Westerton v. Liddell*.

1858.—The Repeal of the Jewish Disabilities, admitted Jews into Parliament.

1861.—Revival of the Convocation of York.

1863.—Dr. Colenso, Bishop of Natal, publishes a work 'On the Pentateuch.' The bishops in Convocation of Canterbury declare that "it contains errors of the gravest and most dangerous character." Bishop Colenso deposed by his metropolitan, the Bishop of Capetown.

March 21 : The Privy Council on appeal declare the Bishop of Capetown's proceedings against the Bishop of Natal null and void, on the ground that a colonial bishop can have no jurisdiction except that which is granted by Parliament, or by the Colonial Legislature.

1864.—'Essays and Reviews' condemned by Convocation.

1866.—Bishop Colenso excommunicated at Maritzburg by the Bishop of Capetown.

The Churches of South Africa, under the advice of the principal ecclesiastical authorities in England, give

themselves a regular ecclesiastical organization as a Province of the Church.

The Trustees of the Colonial Bishopricks' Fund directed by the Master of the Rolls to continue to pay his stipend to Bishop Colenso.

1867.—Second series of ritualist trials; case of *Martin v. Mackonochie*. First Lambeth Conference (see p. 254).

1869.—**The Irish Church disestablished** by Act of Parliament, and its property confiscated, subject to the life interest of existing incumbents. The Church adopted a voluntary organization, the Church Body, for legal purposes, consisting of the Synod of Bishops, Clergy and representative laymen, and obtained a Charter of Incorporation. The great majority of the clergy surrendered their life interests to the new Church Body, which commuted them, as allowed by the Act of Parliament, for a capital sum, thus forming the nucleus of a new endowment for the Church.¹

Keble College founded.

1870.—The **Vatican Council** met on December 8 of the preceding year. On July 18 of this year Pope Pius IX. proclaimed the dogma of the Papal Infallibility, which was accepted by the assembled prelates by acclamation. The Council continued its sittings till October 20, 1870, when it was pronounced by the Pope *suspended* until a more opportune and convenient time, to be named hereafter by the Holy See.²

¹ The expenditure of **Irish Church Property** since the Disendowment of the Church, according to the united accounts of the Commissioners of Church Temporalities in Ireland and of the Irish Land Commission:—The Roman Catholic College of Maynooth, £372,331; *Regium Donum*, Presbyterian, £750,000; Intermediate Education in Ireland, £1,000,000; Pension Fund for National School Teachers, £1,300,000; Distress Works, £1,271,500; Royal University, £600,000; Arrears of Rent, £950,000; Sea Fisheries, £250,000; Roads, Piers, Distressed Unions, £50,362. Total, £6,544,193.—*Thom's Official Directory*.

² Canon III. of the Council affirms: "If any one shall say that the Roman Pontiff has only the office of supervision and direction, but that he has not plenary and supreme power of jurisdiction over the whole Church, not only in things which pertain to faith and morals, but also in those which pertain to the discipline and government of the Church spread throughout the world, or that he has only greater part and not the whole plenitude of this supreme power, or that this power is not ordinary and direct, or over all and singular Churches, or over all and singular pastors and faithful, let him be anathema."

A clause of Canon IV. says: "We teach and define as a divinely revealed dogma, that the Roman Pontiff when he speaks *ex cathedra*, that is, when he is discharging the office of pastor and teacher of all Christians, he defines by his supreme apostolic authority, through that divine assistance promised in the blessed Peter, a doctrine to be held by the whole Church concerning faith or morals, he possesses that infallibility Christ willed that His Church should be intrusted with for defining doctrines concerning faith and morals, so that these definitions of the Roman Pontiff thus delivered are of themselves, and not because of the consent of the Church, irreformable. If any one presumes to contradict this our definition, let him be anathema."

The "**Ritualist Commission**" appointed to inquire respecting rubrics in the Book of Common Prayer, &c.

The Incumbents' Resignation Act passed.

An **Act for the Abolition of University Tests** (34 Vict. c. 36) admitted dissenters to the Universities of Oxford and Cambridge, and a further Act in 1882 admitted persons not in Holy Orders to be heads and fellows of colleges.

The Education Act creating Board Schools passed.

See p. 347.

1872.—Convocation received "letters of business," authorizing it to draw up canons for alterations in the Prayer-book.

Case of *Shepherd v. Bennett*, involving the doctrine of Holy Communion. Lord Penzance made Judge of the new Ecclesiastical Court. (For the letters patent and other instruments appointing him, see 'Guardian' newspaper for 1877, p. 407; and for 1878, p. 862.)

1874.—The Public Worship Regulation Act passed, August 7.

1875 and 1876.—Acts of Parliament sanctioned the formation of the new dioceses of St. Alban's and Truro.

1878.—The second Lambeth Conference held (see p. 260), July 2-27. The New Bishoprics Act passed, authorizing the erection of four new sees, viz. Liverpool, Newcastle, Southwell, and Wakefield.

1879.—August: Convocation passed new rubrics.

1880.—**Burials Act**, allowing burial in churchyards without the service of the Church, and with any "Christian and orderly" service.

1883.—A new college opened at Cambridge, on a Church basis, called Selwyn College, in memory of the Bishop of New Zealand and Lichfield.

1884.—Separation of dioceses of Gloucester and Bristol sanctioned.

1886.—A brotherhood of Missioners of St. Andrew founded at Salisbury.

1888.—The third Lambeth Conference held (see p. 267).

1889.—On June 2 of the preceding year the Archbishop of Canterbury had been petitioned to cite the Bishop of Lincoln (Dr. King). In February this year the Bishop of Lincoln (Dr. King) appeared under protest before the court of the Archbishop of Canterbury, to answer articles alleging that he had offended against the laws ecclesiastical by certain offences regarding ritual.

May 12: the archbishop delivered judgment on the protest (see Bishop of Lincoln's case, p. 436).

1890, Nov. 21.—The archbishop delivered judgment on the Bishop of Lincoln's case (see Bishop of Lincoln's case, p. 436).

Oct. 14. A suicide having been committed in St. Paul's Cathedral, the bishop held a Service of Reconciliation.

The foundation of the Church House laid in Dean's Yard, Westminster, as the Church of England memorial of her Majesty's Jubilee.

1891.—The Education Act, making an additional grant to elementary schools in lieu of school fees.

The Tithe Act, making tithes payable by owner instead of occupier.

1892.—**The Church Discipline Act** of 1892 (55 and 56 Victoria, cap. 32) enacts that if a clergyman be convicted of certain specified offences, the preferment (if any) held by him shall within twenty-one days, without further trial, be declared by the Bishop to be vacant as from the date of the conviction, and he shall be incapable of holding preferment.

And if it appears to the Bishop that such clergyman ought to be deposed from Holy Orders, the Bishop may by sentence and without any further formality depose him.

The Act is printed in the *Church Times*, September 22, 1892, p. 941.

The Convocation of Canterbury, at an Extraordinary Session held on June 14, 1892, promulgated, under the Queen's licence, a **new Canon**, whereby a beneficed priest, proved to have been guilty of crime or immorality, and legally disqualified from holding a preferment, shall have his benefice declared vacant either by the Bishop, Archbishop, or under the authority of the Archbishop.

Aug. 2. Judgment of the Committee of Privy Council on the Bishop of Lincoln's case. (See p. 441.)

In September 1892 the Convention of the **American Church** concluded the **Revision of the Book of Common Prayer**, which was begun twelve years before. At the outset fears were felt for the result, but the reverse of what was expected happened. "The Book came out of the fire not only unharmed, but greatly strengthened as a witness to old Church ideas and Catholic teaching."

1893.—Lord Rosebery's Government brought in the **Welsh Suspensory Bill**, "To prevent for a limited time the creation of new interests in the Church of England Bishoprics, Dignities and Benefices in Wales and Monmouthshire," as a preliminary step to the Disestablishment and Disendowment of the Welsh Dioceses. The

Bill was read a first time in the House of Commons by a majority of fifty-six.

This open attack called forth a very remarkable **demonstration in defence of the National Church**. There was a great service in St. Paul's Cathedral, on May 16, 1893, attended by the Convocations of Canterbury and York in their robes, and by representative churchwardens from each archdeaconry. In the afternoon a great Meeting was held in the Albert Hall, which was addressed by the Archbishops of Canterbury and York, the Duke of Argyle, Lord Selborne, and others. It was perhaps the first time since Saxon days that so complete a representation of the Church of England had come together.

In October 1893 the churches of Canada accomplished the very important measure of complete Federation. Hitherto there had been two ecclesiastical provinces, that of Canada and that of Rupert's Land, with four dioceses independent of these provinces and of each other. Deputies from all these dioceses first declared themselves collectively to be the first "General Synod of the Church of England in Canada," "an integral portion of the Holy Catholic Church, with the Holy Scriptures and the undisputed Œcumenical Councils as the basis of their faith, in full communion with the Church of England throughout the world." The Synod then proceeded to draw up a Constitution. It was determined that the Synod should consist of two Houses, which shall act separately except by consent of both; the Upper House consisting of the Bishops, and the Lower House of clerical and lay delegates; that the Metropolitan of each province now in existence (Rupert's Land and Ontario), or which shall hereafter be created, shall be designated Archbishop of his See. The Upper House then elected the Bishop of Rupert's Land to be the Primate of all Canada.

It is proposed hereafter to form the independent dioceses of Columbia, Caledonia, and New Westminster into a third province. Newfoundland is not included in the Dominion of Canada, and its Church remains outside the east provinces of Canada.

Case of *Charlewood v. Foster*. Mr. Justice Grantham's summing up goes into the whole question of **Clerical Fees**. See *Church Times*, December 2, 1892, p. 1227.

1894.—The Parish Councils Act passed. See p. 492.

June 1894. The Archbishops founded a **Central**

Church Committee for the purpose of working in the whole Church, through its existing organization of Dioceses, Rural Deaneries and parishes, for the maintenance of its general interests, and in the first place for its defence from political attacks.

On Feb. 28, 1895, the Home Secretary, Mr. Asquith, introduced in the House of Commons a **Bill for the Disestablishment and Disendowment of the Church in Wales**. It was read a second time on March 1, but fell through on the dissolution of Parliament on July 9. This assault upon the Church excited deep and widespread feeling, which contributed largely to the defeat of the Rosebery Government at the ensuing election.

In April the **Pope Leo XIII.** published a letter addressed to the **English nation on the subject of Reunion** (see the *Times*, April 20). The Archbishop of Canterbury replied to it in the name of the Bishops under date August 30 (see *Times*, Sept. 6). The Archbishop of York dealt with it in his sermon at the Norwich Congress, Oct. 8 (see Report of the Congress).

The **persecution of the Armenians in Turkey** excited great exhibitions of public indignation.

1896.—June. The Pope Leo XIII. published an **Encyclical on the Subject of Unity**. See the *Times*, June 30, and the *Guardian*, July 2.

In September the pope published the Bull **Apostolicæ Curæ** on the validity of English Orders. (See the *Guardian*, Sep. 23, 1896.) See p. 81.

THE
CONSTITUTION OF THE CHURCH.

THE CONSTITUTION OF THE CHURCH.

The organization of the Church of England, like the civil constitution of the nation, is not the result of scientific arrangement but of natural growth, and is therefore full of anomalies. **The Diocese is the unit of organization**, and the size of the original dioceses depended upon the magnitude of the Anglian and Saxon kingdoms with which they were conterminous ; in the subdivisions of the dioceses in subsequent times the tribal divisions of the people were followed ; and this will account for the unequal size and population of the several dioceses, and the unequal emoluments and privileges of the several sees, until the levelling legislation of our own times.

The subdivision of the diocese into two or more **Archdeaconries** was the act of the bishop, who appointed these officers and assigned them their sphere of work at his own discretion.

In the old civil divisions of the country the "hundred" was divided into ten "tithings," and this is very probably the origin of the **Rural Deaneries** into which the parishes are grouped, and which can be traced back to Saxon times. The rural deans were nominated by the bishop, and were his officers ; their duties were chiefly to be media of communication between the bishop and archdeacons on one side, and the general body of the clergy on the other. The subdivision of the diocese into archdeaconries, rural deaneries, and parishes is fairly symmetrical and convenient.

The **parochial divisions** arose in the same accidental way as the dioceses. They coincide with the townships of the Anglo-Saxon conquerors,

which were "the smallest subdivision of the original allotment of the free community, or the settlement of the kindred colonizing on their own account, or the estate of the great proprietor who had a tribe of dependents" (Bishop of Oxford's 'Constitutional History'), or with the subdivision of these townships or manors, as lands were subsequently reclaimed and population increased: this accounts for the different size and population of parishes, and the different value of benefices.

The difference between **Rectory** and **Vicarage** is an accident of the twelfth and thirteenth centuries. The Norman patrons of parochial benefices thought they were acting wisely in endowing their monasteries with them; the convent took the tithes as rector, and was supposed to maintain the charities and hospitalities which belonged to the office, while it provided a clerk in priest's orders to fulfil the spiritual duties. It soon appeared that in many cases the convents paid an insufficient stipend, and that the parochial cure was badly served; and the bishops insisted that the convent should appoint a competent representative or *Vicarius*, with permanent tenure, responsible only to the bishop; and should assign him a sufficient maintenance (usually house, glebe and small tithes) out of the living. So that the difference between a rectory and a vicarage is this: a benefice is a rectory when the incumbent receives the whole emolument of the benefice as the original donor or donors left it; a vicarage when the greater part of the emolument has been "appropriated" to some convent, hospital, college, or the like, and the incumbent only receives a part, secured to him by special arrangement.

The two Provinces of Canterbury and York. When we take up the diocese again as the unit of organization and see how these units are grouped

together, the accidental character of the arrangement becomes again apparent. We have seen in the sketch of the history of the Church of England which forms the first section of this book (p. 44), that the Anglian and Saxon Churches, in the year 673 A.D., united themselves into an ecclesiastical province under Theodore of Canterbury; and again (p. 45) that, in the year 735, the dioceses north of the Humber were separated and formed into a second province. The division was convenient in some respects, in times when communication was slow and difficult; in these days the existence of two Provinces and two Convocations may be a useful constitutional check upon ecclesiastical legislation; but it leaves our organization defective in the absence of a regular and easy way of combining the two provinces for common action as a National Church.

A great Council in the time of William I. tried to effect this final step of organization, by a determination that the Archbishop of York should come with his suffragans to a council on the summons of the Archbishop of Canterbury; and the writers on ecclesiastical law (John Johnson, Godolphin, Ayliffe, Beveridge) state it as law; but the fact is that the jurisdiction of Canterbury over York was resisted whenever it was attempted to be enforced, and in process of time dropped into desuetude. [See Beveridge, 'De Metropolitanis,' chap. xx. A discussion of the question, in which Professor W. Bright took part, carried on in the 'Guardian' newspaper at the close of 1891 and beginning of 1892, may be consulted with advantage.]

With these introductory remarks we proceed to give:

I. A sketch of the formation of the Dioceses down to the Norman Conquest. (For the modern Dioceses, see p. 117.)

2, 3. Diagrams showing the descent of the Dioceses in the two Provinces.

4. The Cathedral Chapter.

5. History of Archdeaconries.

6. Rural Deaneries.

7. Provinces.

8. A Table of Statistics of the Anglican Communion.

9. A Table of Statistics of the Dioceses of England and Wales.

10. The precedence of the bishops, their official signatures, and the arms of the sees.

11. A sketch of each Diocese ; with a list of its Bishops, from the *Registrum Sacrum Anglicanum* of the Bishop of Oxford.

DIOCESES.

The word **Diocese**, *διοίκησις*, originally meant a civil division of the Roman Empire, which contained many provinces, and if employed ecclesiastically represented a patriarchate; the proper term for the district governed by a single bishop was *παροικία* (parish). It was not till the fourth century that the word diocese began to be used in its modern signification.

In the British Church it is probable that the organization of the Church was the same as in other provinces of the Roman Empire. The bishops were city bishops, and were probably grouped into provinces which followed the civil territorial divisions. It is a probable conjecture that the three bishops at the Council of Arles—from York, London and Caerleon—were the metropolitan representatives of the three subdivisions of Britannia, of which those towns were the civil capitals. Moreover, Geoffrey of Monmouth, utterly untrustworthy in his details, may be believed when he speaks of the British Church as possessing Flamens and Archflamens, *i. e.* bishops and archbishops.

After the break-up of Britannia by the Angle and Saxon invaders, the British Church in Cumbria, Wales, and West Wales (Devon and Cornwall) seems to have fallen into a new arrangement of diocesan (or rather tribal) bishoprics, two in West Wales, four in Wales, of Cumbria we know nothing. The history of the formation of the dioceses of England we know with some precision. Each of the seven Jutish, Angle, and Saxon kingdoms had its own independent bishop, and the

jurisdiction of bishops was conterminous with the kingdom, and varied with its gains and losses by conquest. In short, each independent kingdom was a nation and a church, ruled in civil matters by its king, in ecclesiastical matters by its bishop.¹

Archbishop Theodore (668—690) first broke down the theory of one king, one bishop, by insisting on the subdivision of the country into dioceses of more manageable size.

In carrying out the subdivision, he followed the lines of the still existing tribal or territorial arrangements, which had preceded the creation of the seven kingdoms. East Anglia was first divided between the northern and southern divisions of the folk; the former with its [new] see at Elmham, the latter clinging to Dunwich. Northumbria followed: York, the capital of Deira, had already put in its claim, according to the direction of St. Gregory, and had its own bishop. Bernicia remained to Lindisfarne and Hexham; and the Picts had a missionary bishop at Whithern; the Lindisfari (population of Lincolnshire), who at the moment of the division were under the Northumbrian king, received a bishop, with his see at Sidnacester. Next Mercia was divided; the recovered province of Lindsey was recognized as a new diocese; the kingdom of the Hwiccas, which still existed as an under kingdom, furnished another diocese, with its see at Worcester; the north and south Hwicana had their bishop at Hereford, and the middle Angles theirs at Leicester. The work was not without its difficulties. The old bishops in particular resisted any infringement of their power. Winfrith of Lichfield had to be deposed before Mercia was divided; the struggle for the

¹ The diocese of Rochester, which seems an exception of this, corresponded with the territory of a small sub-kingdom which occupied the north-west corner of the kingdom of Kent.

retention of the Northumbrian dioceses occupied the life of Wilfrid of York. In Wessex the opposition was so strong as to thwart Theodore himself, and it was not until after his death, when Brithwold was Archbishop of Canterbury and Ini King of the West Saxons, that the unwieldy diocese was broken up. Sussex, which was now permanently subject as a sub-kingdom, was under the rule of the mission see at Selsey; the kingdom of Wessex proper was divided by the forest of Selwood into two convenient divisions, of which the western half had its see at Sherborne, Winchester remaining the see of the eastern half, with a sort of primacy of its own, as the mother Church.

FIRST PERIOD.

The number of episcopal sees in England (exclusive of Wales), had increased before and in the time of Bede, A.D. 731, to twenty-one.

1 In Kent	...	1 Canterbury (A.D. 597).
		2 Rochester (604).
2 East Saxons	...	3 London (605).
3 East Angles	...	4 Dunmoe (Dunwich) (630).
		5 Elmham (673).
4 West Saxons	...	6 Winchester (635).
		7 Sherburn (in Dorsetshire) (705).
5 Mercia	...	8 Repton, removed to Lichfield 655.
		9 Dorchester (636), removed to Leicester 737.
		10 Sidnacester (678).
		11 Worcester (680).
		12 Hereford, formerly suffragan (677) to Menevia or St. David's.
6 South Saxons	...	13 Selsey (709).
7 Northumbria	...	14 York (625).
		15 Lindisfarne (635).
		16 Hexham (678).
		(Whithern, suffragan of York.)

Ripon also appears to have been an episcopal see in the seventh century.

To these may be added the Welsh sees, which are more ancient than the above :

- 17 St. David's.
- 18 Llandaff.
- 19 Bangor.
- 20 St. Asaph.
- Also 21 Man.

SECOND PERIOD.

In the course of the ninth and tenth centuries, Beverley in Yorkshire, Taunton and Crediton in Devonshire, and St. Peter's in Cornwall, were episcopal sees for a short time.

The number of English sees was not increased in the time of William the Conqueror; some of them were translated as follows :

Norwich (1091) (and A.D. 1066—1088, Thetford) from Elmham in Norfolk, and Dunwich in Suffolk.

Salisbury (1218) from Old Sarum (1075), from Sherburn and Wilton.

Lincoln (1076), from Leicester, and from Dorchester, Oxon, and Sidnacester, near Gainsborough in Lincolnshire. Chichester from Selsey (1070).

Exeter (1050) from Crediton for Devon, and from Bodmin for Cornwall.

Bath and Wells (909).

Durham (990) from Lindisfarne, Chester-le-Street, and Hexham.

Cirencester (854).

THIRD PERIOD.

From William the Conqueror to Henry VIII. The see of Ely founded, 1109, and Carlisle, 1133.

FOURTH PERIOD.

In the reign of Henry VIII. it was proposed to create about twenty new sees and twenty-six suffragan bishops, making the whole number about seventy. Of the twenty intended sees six were formed—Chester, Peterborough, Oxford, Bristol, Gloucester, Westminster. The last was suppressed again after nine years' existence.

The other sees were designed at Waltham for Essex, St. Alban's for Herts, Burton-on-Trent, Southwell, Shrewsbury,

Colchester, Bodmin, Lancaster, St. Jermyn, Fountains. Suffragans were partially introduced and afterwards laid aside.

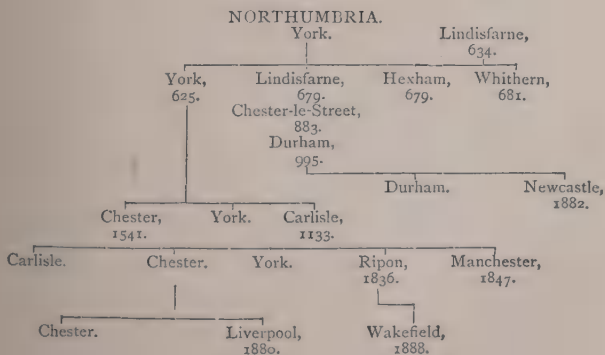
FIFTH PERIOD.

The following new sees have been created in recent times.

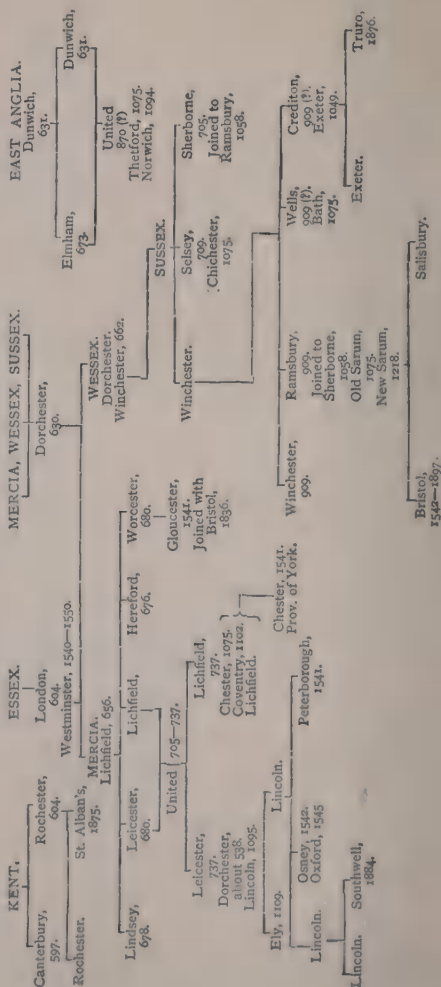
Ripon in 1836; Manchester, 1847; Truro, 1876; St. Alban's, 1877; Liverpool, 1880; Newcastle, 1882; Southwell, 1884; Wakefield, 1888. An Act of 1884 authorized the separation of Bristol from Gloucester; the necessary funds have been provided, and its re-creation into a separate bishopric will shortly take place.

It is not to be supposed that the extension of the Episcopate is to stop here. The ideal to be aimed at is, perhaps, that the parishes of every great town with its suburbs should be organized into corporate ecclesiastical unity by their erection into a bishopric, according to the primitive model.

A CHRONOLOGICAL VIEW OF THE FORMATION
OF THE
DIOCESES OF THE PROVINCE OF YORK.



A CHRONOLOGICAL VIEW OF THE FORMATION OF THE DIOCESES OF THE
PROVINCE OF CANTERBURY.



EAST ANGLIA.

Dunwich, 631.

Elmham, 673.

United 870 (f).

Thetford, 1075.

Norwich, 1094.

THE ECCLESIASTICAL PROVINCES.

Province of Canterbury.—Augustine was consecrated “Bishop of the English,” *Anglorum episcopus*, and Gregory the Great “committed all the bishops of Britain to his care, that the unlearned might be taught and the perverse corrected by his authority” (Bede’s ‘Eccles. Hist.,’ Book I., chap. xxvii.), and sent him the pall, which by that time had become the symbol of metropolitan authority. But Gregory had originally contemplated the division of Britain into two provinces of London and York. Augustine exercised authority over the bishops of his own consecration, as Mellitus, Justus, Laurentius; and his successors in the see of Kent exercised authority over the bishops of their own consecration, as Paulinus, &c. But the bishops of the old British Church declined to accept Augustine as their archbishop; and the bishops of the School of Lindisfarne declined the jurisdiction of the Kentish see. So that there was really no acknowledged metropolitan of the English until, at the Synod of Hertford (673 A.D.), all the English churches agreed to unite into a Church of England, under the metropolitan authority of Canterbury. The subsequent extension of the authority of Canterbury over the

dioceses of West Wales (940), and still later over Wales (twelfth century), was the natural result of the conquest of those countries by the kings of England, and of the old principle that the ecclesiastical authority was conterminous with the civil rule.

The province of Canterbury contains the twenty-five dioceses of Canterbury, London, Winchester, Bangor, Bath and Wells, Chichester, Ely, Exeter, Gloucester, Bristol, Hereford, Lichfield, Lincoln, Llandaff, Norwich, Oxford, Peterborough, Rochester, St. Alban's, St. Asaph, St. David's, Salisbury, Southwell, Truro, and Worcester.

The province has an organization and officers corresponding to those of a diocese, viz. :

The Primate and Metropolitan is the Archbishop of Canterbury.

The Provincial Dean is the Bishop of London.

„ Sub-dean	„	„	Winchester.
„ Chancellor	„	„	Lincoln.
„ Precentor	„	„	Salisbury.
„ Chaplain	„	„	Worcester.
„ Chaplain (Cross-bearer)	„	„	Rochester.

The Province of York owed its constitution to the circumstances of temporal sovereignty. In the earlier half of the eighth century the Northumbrian kingdom had grown in power, and its kings had succeeded the kings of Kent in the indefinite leadership of the English kingdoms. The Northumbrian Church also was becoming famous throughout not only England but Europe; Bede had made a name among the greatest ecclesiastics of his time; and the School of York attracted students from all parts. Egbert, a member of the royal family, was made Bishop of York in 746 A.D., and under the advice of Bede, who recalled to mind the original intention of Gregory the Great, that York should be the metropolitan see of the

north, the king thought it became the honour of his kingdom and the reputation of his Church, that Northumbria should be raised to the dignity of a separate province.

The province of York contains the ten dioceses of York, Durham, Carlisle, Chester, Liverpool, Manchester, Newcastle, Ripon, Wakefield, and Sodor and Man. It has not a provincial organization like that of the southern province.

A century later, when Mercia had become the most powerful kingdom, King Offa took steps to have his kingdom also erected into a separate province, under the primacy of **Lichfield**. His influence obtained the consent of the Council of Cealchythe in 785 A.D., and the Bishop of Rome recognized the arrangement by sending the pall to the new archbishop. But on Offa's death the arrangement fell through by general consent, and the Council of Cloveshoo in 803 A.D. restored Mercia to the province of Canterbury, the pope acquiescing in the decision.

The **precedence of the bishops** is as follows: Canterbury, York, London, Durham, Winchester, and the rest according to the date of their consecration. On the erection of the new sees of Ripon and Manchester in 1836, it seemed good to the government to make provision that the number of **bishops sitting in the House of Lords** should not be increased beyond the existing number of twenty-four. The object was attained in this way: the Archbishops of Canterbury and York, and the Bishops of London, Durham and Winchester, always sit in Parliament; of the rest, on any vacancy occurring, the oldest by consecration of the bishops who have not seats is summoned by writ to make up the number of twenty-four spiritual peers.

The **official signatures of bishops** are either the

Christian name of the bishop prefixed to that of his see, both in English; or else are the Latin name of the bishop prefixed to an adjective formed from the Latin name of the see.

See.				Bishop's Signature.
Canterbury	...	...	...	Cantuar.
York	...	...	...	Ebor.
London	...	...	...	London, <i>or</i> London.
Durham	...	...	...	Dunelm.
Winchester	...	...	...	Winton.
Bangor	...	...	...	Bangor.
Bath and Wells	...	...	...	Bath and Wells, <i>or</i> Bathon. and Wellen.
Carlisle	...	...	...	Carliol.
Chester	...	...	...	Cestr.
Chichester	...	...	...	Cicestr.
Ely	...	...	...	Eli, <i>or</i> Elien.
Exeter	...	...	...	Exon.
Gloucester and Bristol	...	...	...	Glocestr. and Bristol.
Hereford	...	...	...	Hereford.
Lichfield	...	...	...	Lichfield.
Lincoln	...	...	...	Lincoln.
Liverpool	...	...	...	Liverpool.
Llandaff	...	...	...	Llandaff, <i>or</i> Llandav.
Manchester	...	...	...	Manchester.
Newcastle	...	...	...	Newcastle.
Norwich	...	...	...	Norwich, <i>or</i> Nordovic, <i>or</i> Norvic.
Oxford	...	...	...	Oxon.
Peterborough	...	...	...	Petriburg.
Ripon	...	...	...	Ripon.
Rochester	...	...	...	Roffen.
St. Alban's	...	...	...	St. Alban.
St. Asaph	...	...	...	St. Asaph.
St. David's	...	...	...	St. David's, <i>or</i> Meneven.
Salisbury	...	...	...	Sarum.
Southwell	...	...	...	Southwell.
Truro	...	...	...	Truron.
Wakefield	...	...	...	Wakefield.
Worcester	...	...	...	Worcester, <i>or</i> Vigorn.

ARMS OF THE SEES.



CANTERBURY.



YORK.



LONDON.



DURHAM.



WINCHESTER.



OXFORD.



CHICHESTER.



LINCOLN.



BATH AND WELLS.



GLOUCESTER AND BRISTOL.



EXETER.



WORCESTER.



HEREFORD.



LICHFIELD.



SODOR AND MAN.



BANGOR.



CARLISLE.



CHESTER.



ELY.



LIVERPOOL.



LLANDAFF.



MANCHESTER.



NEWCASTLE.



NORWICH.



PETERBOROUGH.



RIPON.



ROCHESTER.



ST. ALBAN'S.



ST. ASAPH.



ST. DAVID'S.



SALISBURY.



SOUTHWELL.



TRURO.



WAKEFIELD.

THE ARMS OF THE SEES.

Canterbury.—"Azure : an episcopal staff in pale argent, ensigned with a cross patée, or, surmounted by a pall of the second, edged and fringed of the third, charged with four crosses formée fitchée sable." The practice of ornamenting the mitres of archbishops with ducal coronets is a modern one, and without the sanction of the College of Arms.

York.—The present arms are, "Gules : two keys in saltire argent, chief a regal crown proper." The keys allude to St. Peter, to whom the minster is dedicated. The date of their first assumption is doubtful, but the former arms were the same as those of Canterbury. It is said that the change in the shield was brought about by Wolsey, through his jealousy of the rival see of Canterbury, but what evidence there is on the point tends to discredit the assertion.

London.—"Gules : two swords in saltire, hilts argent, pommels or." The cathedral being dedicated to St. Paul will explain the two swords it bears as the well-known emblem of that saint.

Durham.—"Azure : a cross, or, between four lions rampant, argent," and are those ascribed to King Oswy, its Saxon founder. Its bishops were Earls of Sedburgh and Counts Palatine, as is indicated by their mitre being represented rising from a coronet, and formerly adorned with plumes, and in one instance surmounting a helmet (the seal of Bishop Hatfield).

Winchester.—Winchester Cathedral has been dedicated at different times to various saints, originally to St. Amphibalus, afterwards to St. Peter, and lastly St. Swithin. The bishop, as Prelate of the Most Noble Order of the Garter, surrounds his arms with the insignia thereof. The arms of the see are, "Gules : two keys endorsed in bend sinister, the upper one or, and the lower one argent, between them a sword in bend sinister of the third, hilt and pommel or." The two keys refer to its patron saint, Peter, and the sword may be supposed to be a type of the sword of the spirit.

Oxford.—The arms of this see are very singular. "Sable a fesse argent, in chief, three demi-ladies couped proper and ducally crowned, or, vested of the second : in base an *ox*; of the last, horned and hoofed or, passing a *ford* barry wavy of four, argent and azure." The punning arms of the city form the base, and it is suggested that the three ladies' heads in chief were formerly those of kings, referring to the Royal founders of the university, as the arms of the latter contain

three crowns. The Bishop of Oxford, as Chancellor of the Most Noble Order of the Garter, adorns his arms with that illustrious ensign, like his brother of Winchester.

Chichester.—The ancient blazonry of this see runs as follows: "Azure: a Prester John seated on a tombstone, in his left hand a mound, and his right hand extended, or, with a linen mitre on his head, and in his mouth a sword, all proper." This was gravely recorded at the College of Arms, and passed muster until very recently, when the figure of Our Saviour took the place of the mythical John, and gave the solution of the incongruous mystery, being, in fact, the restoration of the arms adopted by Bishop Seffrid II. as the seal of his see. This is perhaps one of the strangest perversions of a clear and appropriate "coat" that can be met with. We now find it properly recorded as, "Azure: Our blessed Saviour, head radiant, seated on a throne, or, cushioned gules, vested argent, girdled of the second, dexter arm elevated proper, issuant from his mouth fess-wise in the sinister a sword proper, hilt and pommel gold in fesse, on the dexter Alpha, and on the sinister Omega of the last." The special treatment of the effigy of our Lord is of course derived from St. John's vision of Him in the Revelation, in the midst of the golden candlesticks.

Lincoln.—"Gules: two lions passant guardant in pale or, on a chief azure the Virgin ducally crowned, seated, on her dexter arm the Infant Jesus, and in her sinister hand a sceptre, all of the second." The arms are those usually attributed to the Conqueror, in whose reign Lincoln became a bishop's seat, but others think that the see derives its arms from Geoffrey Plantagenet, who occupied it from 1173 to 1182. If this is so, we get an early record of the Royal Arms in Church heraldry, and on that account of historic interest. The figure in the chief is derived from the fact that the cathedral is dedicated to the Virgin Mary.

Bath and Wells.—The arms of Wells are, "Azure: a saltire quarterly, quartered or and argent." The cathedral at Wells is dedicated to St. Andrew: hence the saltire, or X-shaped cross, on which the saint was supposed to have suffered martyrdom. The arms of Bath were, "Azure: two keys, endorsed in bend sinister, argent and or, enfiled with a sword in bend dexter, proper." Early in the seventeenth century the saltire of Wells was placed between the sword and keys of Bath by Bishop Montague.

Gloucester.—"Azure: two keys endorsed in saltire, or." The abbey church at Gloucester was formerly dedicated to St. Peter, and afterwards to Peter and Paul, and the arms now borne refer to the first dedication; but formerly the

sword of the latter saint was added, and still appears in different parts of the building, also on the bells and the seal of the convent.

Bristol.—"Sable : three ducal coronets in pale, or." The derivation of the arms for the Bristol see is unknown, but Woodward conjectures that the three crowns may refer to the Blessed Trinity, in accordance with the dedication of the cathedral, and he adds that the same charges appear in an old stained-glass window, but upon a field azure. For the united dioceses these arms are combined in one shield as follows : "Azure : two keys endorsed in saltire, or," for Gloucester ; impaling, "sable three ducal coronets in pale of the second" for Bristol.

Exeter.—"Gules : a sword erect in pale argent, hilted or, surmounted by two keys, endorsed in saltire of the last," and have reference to the former dedication to Peter and Paul.

Worcester.—"Argent : ten torteaux, four, three, two, and one," supposed to be derived from those of Jules de Medicis, who held it for a short period early in the sixteenth century, and have nothing symbolic in them. It is, perhaps, worth recording as a very singular coincidence that the paternal arms of Babington (its bishop from 1597 to 1610) were exactly the same as those of the see.

Hereford.—"Gules : three leopard's heads reversed jessant-de-lis, two and one, or,"—as borne by St. Thomas de Cantilupe, its bishop from 1275 to 1282.

Lichfield.—Its arms—"Per pale gules and argent, a cross potent, quadrated, between four crosses patée, all counter-changed"—form a very striking coat, from the contrast of colours, but the origin and meaning are unknown. This cathedral possesses a large stained-glass window in the choir filled with the arms of its bishops and the sees they were translated to.

Sodor and Man.—"Gules : between two pillars argent, the Virgin Mary standing on the upper part of three ascents, with arms extended, vested proper and crowned, or, around her head a nimbus of the last ; over dexter pillar in fesse a church proper, and in base three legs armed proper, conjoined in fesse at upper part of thigh, fixed on triangle, garnished and spurred, or." Woodward is of opinion that the pillars are properly part of a canopy over the Virgin, and that she should hold the church. The three legs are the arms of Man, which are the same as those of the island of Sicily.

Bangor.—"Gules : a bend, or, guttée de poix, between two mullets, pierced, argent."

Carlisle.—"Argent : on a cross sable, a mitre labelled or."

Chester.—"Gules : three mitres labelled, or."

Ely.—"Gules: three ducal crowns, or."

Liverpool.—"Argent: an eagle with wings expanded sable, beaked or, resting its dexter claw on an ancient ink-horn proper, a chief per pale azure and gules, charged on the dexter with an open book of the third, inscribed with the words, 'Thy Word is Truth,' of the second, and on the sinister with a lymphad, or."

Llandaff.—"Sable: two croziers in saltire, or and argent; on a chief, azure, three mitres labelled, or."

Manchester.—"Or: on a pale engrailed gules, three mitres labelled, or; on a canton of the second three bendlets enhanced argent." The bearings on the canton are the arms of the city, viz. "Gules: three bendlets, or."

Newcastle.—"Per fesse azure and gules: in chief a representation of the cross of St. Cuthbert, or, and in base three castles two and one, argent." This is based upon the arms of the city, "Gules: three towers, or."

Norwich.—"Azure: three mitres labelled, or."

Peterborough.—"Gules: two keys in saltire, between four cross crosslets fitchée, or,"—the abbey being dedicated to St. Peter.

Ripon.—"Argent: on a saltire gules, two keys in saltire wards upwards, or; on a chief of the second a Holy Lamb proper."

Rochester.—"Argent: on a saltire gules, an escallop shell, or."

St. Alban's.—"Azure: a saltire or, a sword proper, hilted of the second, in pale, pointing to a celestial crown in chief, also or."

St. Asaph.—"Sable: two keys in saltire endorsed argent."

St. David's.—"Sable: on a cross or, five cinquefoils of the first."

Salisbury.—"Azure: the Holy Virgin and Child, with a sceptre in her left hand, all or."

Southwell.—"Sable: three fountains proper; a chief pale of three, on the first, or, a stag couchant proper, on the second, gules, the Blessed Virgin and Child, on the third, also or, two staves ragulée, coupé in cross, vert."

Truro.—"Argent: on a saltire gules, a key ward upwards, surmounted by a two-edged sword hilt upwards, both in saltire, or; in base a fleur-de-lis sable; the whole within a bordure of Cornwall, viz. sable, fifteen bizants."

Wakefield.—"Argent, a fleur-de-lys or, on a chief azure three crowns of the second."

NOTE.—A bishop impales his own coat of arms with that of his see, placing the arms of the see in the place of honour, that is on the dexter (spectator's left) side of the shield.

THE CATHEDRAL CHAPTER

forms an important part of the diocesan organization. From the earliest times the bishop had a body of clergy about him who carried on the services of the cathedral church, and assisted the bishop in the administration of the diocese. In the eighth century Chrodegang, Bishop of Metz, the great Chancellor of Charles Martel, organized the clergy of his cathedral into a community something on the lines of a Benedictine convent, and the model was largely adopted in the cathedral churches of the continent. The Norman bishops introduced the principle into England, and organized the cathedral clergy into corporate bodies, with their duties and emoluments carefully assigned. The bishop and the cathedral clergy anciently had a common fund, administered at the bishop's discretion. Under the new system the property was divided, one portion being assigned to the bishop and another to the clergy. The clergy elected one of themselves as prefect or dean to represent the bishop's authority during his frequent absences; others were appointed to the great offices of the cathedral. These dignitaries were irremovable, and separate revenues were assigned to them. Lastly each of the canons¹ had a prebend² or separate estate assigned to him.

By the end of the twelfth century the cathedral

¹ They were called canons because they lived by rule.

² The prebends consisted in many cases of a parochial benefice which had been "appropriated" to the cathedral. When the canon was not "in residence" at the cathedral he lived at his prebend.

bodies, nineteen in number (exclusive of the Isle of Man), had received the settled constitutions which they retained down to the Reformation. Canterbury, Durham, Rochester, Norwich, Winchester, and Worcester were Benedictine monasteries. The following chapters were of secular canons: York, London, Lincoln, Lichfield, Hereford, Wells, Salisbury, Exeter, Chichester, together with the four Welsh dioceses, St. David's, Llandaff, Bangor, and St. Asaph. Two bishops had each two sees, viz. Bath and Wells, and Lichfield and Coventry; and in each case the chief see (Wells and Lichfield) was in a church of secular canons, the subordinate see (Bath and Coventry) in a monastery of Benedictine monks. The bishopric of Ely was founded in 1109 in the grand monastery of St. Etheldreda; and the bishopric of Carlisle in 1133, in the house of Austin Canons there.

The chapters, once definitely constituted, speedily began to acquire new rights. About the eighth century the chapter obtained the exclusive right of being the bishop's council. Other rights followed upon this, *e. g.* that of administering the diocese during a vacancy of the see; the right of electing the bishop, to the exclusion of the rest of the clergy of the diocese, and of the com-provincial bishops, dates from the thirteenth century. The chapters soon began to assert independence of the bishop; the dean, originally appointed to represent the bishop's authority during his absence, usurped the bishop's authority in the chapter; Grostête, Bishop of Lincoln in the thirteenth century, in insisting on his right to "visit" the chapter of his cathedral, said that he was contending for the dropped rights of all the bishops in England.

The Constitution of the Cathedrals of the "Old Foundation," *i. e.* of those whose statutes are of earlier date than Henry VIII. The members of

each cathedral are as follows : bishop, dean, precentor, chancellor, treasurer, archdeacons, canons, vicars, and other officers. The four cathedrals in Wales do not appear to have received so complete a constitution : the dean was wanting at St. David's and Llandaff ; so late as 1218 the property of the chapter was undivided from the bishopric and not divided into separate estates for the canons ; but their general features correspond to those of the English cathedrals.

The bishop is a member of the body, takes part in divine service, confers all the dignities, except the deanery, decides controversies, enacts statutes with the advice and concurrence of the dean and chapter. **The dean and chapter** are only as a body amenable to the bishop, the offences of individual members are corrected by the dean. **The dean**, elected by the chapter, took part in divine service, had cure of souls in the precincts, archidiaconal authority over the churches of the cathedral city, and over churches annexed to prebends. "What appertains to the office of dean is but slightly laid down in law." He gradually assumed that place with respect to the chapter which belonged originally to the bishop (Benson, p. 41). **The precentor** had regulation of all persons and things relating to the divine service. **The chancellor** had charge of the department of theology, and learning in general, the preaching, schools of architecture, music, grammar, divinity, library (Benson, p. 29). **The treasurer** was the guardian of the fabric, furniture, and ornaments of the church.¹ **The archdeacons**, who in the former period seem to have been attached to the bishop as his assistants at

¹ At Lincoln he had charge of a dispensary, whose medicine niches still surround the walls of an apartment in the cathedral (Benson's [Archbishop of Canterbury] 'Cathedral,' p. 35).

home and abroad, without any distinct sphere of jurisdiction, began soon after the Conquest to have each a certain province, with duties similar to those which they exercise at this time. **The canons** consisted of presbyters, deacons, and sub-deacons, each prebendal stall being annexed to one of those three orders of the ministry; and a certain number of each order, as the services of the Church then required, were enjoined to be always resident together.

Each canon was bound to maintain a **vicar** skilled in music to assist in the services. This seems to be the origin of the minor canons.

An important feature in the administration of cathedrals during this period was the chapter council, in which the bishop presided over the whole capitular body, and with their advice and assistance framed regulations for the cathedral church and other parts of diocesan government.

This council in process of time came to be, in some cases, restricted to a portion only of the canons.

The number of canons in a chapter was considerable, ranging from the eighteen of Exeter to the fifty-four of Lincoln. But when the canons became prebendaries, many of them were glad to go and reside upon their prebends, and the dignity of the cathedral was diminished by the habitual absence of so many of its canons. To induce residence, the common fund of the chapter was divided among the canons in proportion to their length of residence. Then it was found that the continual residence of the greater part of the canons, whose presence was not actually needed, considerably reduced the emoluments of the dignitaries and others whose continual residence was necessary to the efficient performance of the various cathedral duties; and new regulations were made dividing

the canons into residentiaries and non-residentiaries. In some cathedrals only the dignitaries were allowed to be residentiaries; in others, a certain number of other canons were nominated by the dean, or co-opted by the residentiaries, as **residentiary canons**. Gradually in most cathedrals the residentiaries drew to themselves the whole authority of the chapter. The name canon came also to be restricted to these residentiaries, while the rest of the canons were styled **prebendaries**. At York the non-residentiaries retained their right, and are still summoned to every meeting of the chapter.

The Constitution of the Cathedrals of the "New Foundation."—When Henry VIII. suppressed the monasteries, there were eight of them which were cathedral churches, viz.: Christ Church, Canterbury, Durham,¹ Carlisle, Ely,¹ Norwich, Rochester, Winchester, and Worcester. The churches were preserved, and the constitution of the cathedral body was changed into the form of a dean and canons, the highest number of canons in any chapter being twelve and the lowest four.

At the same time the king founded five new bishoprics at Bristol, Chester, Gloucester, Oxford, and Peterborough, endowed with the whole or part of the possessions of the respective monasteries in those places. The principal features of the statutes of the new foundation, as contrasted with the old, are: that in the old cathedrals, the chapter is still an independent body, and the bishop has no rights except of a seat in the church, and a right of visitation; in the newly-erected bishoprics the bishop is made a member of the chapter. In the Elizabethan statutes of Ely, this feature of the primitive relations of the bishop and his chapter is

¹ The statutes of Durham were revised *temp.* Philip and Mary; those of Ely, *temp.* Elizabeth.

still more pointedly insisted upon, "that Christ's Holy Gospel may be diligently and purely preached by learned and grave men, who after the example of the primitive Church may assist the bishop as his presbytery in all weightier matters."

In the new chapters there is only one dignitary, the dean, who is appointed by the Crown. The other necessary offices are filled by the canons; the precentor is always a minor canon. The archdeacons were not by their office members of the chapter. The dean and chapter have a common property and no separate estates. There is no distinction of residentiaries and non-residentiaries; all duties are shared equally. A body of minor canons and another body of lay clerks are charged with the performance of the services.

In the revision of the whole machinery of the Church in the present century, to adapt it to the increased population and changed circumstances of the times, the cathedrals have been unfortunate. It was assumed that they had no important place in the active life of the Church at large, but were only magnificent churches where a stately service was kept up, and whose offices afforded positions of dignified retirement as rewards for good service in the past, or positions of leisure for literary men. Accordingly a commission was issued in 1835 under William IV., whose recommendations were embodied in statutes in the early part of the reign of Queen Victoria; their general idea was to cut down the cathedral establishments to the minimum, and devote their surplus revenues to the better endowment of old, and formation of new, parochial benefices.

The principal results of these changes have been to reduce the number of canonries with emoluments attached to them to four in each cathedral; with several exceptions where an extra one or two

canonries have been left to form an endowment for archdeacons or professors. The non-residentiary canons of the old foundation are retained as honorary canonries in the appointment of the bishop. The number of minor canonries has been reduced, so that in no case are there more than six or less than two. The incomes of these offices have been reduced to a very small sum.

In the foundation of new sees in the reign of Victoria some were placed in collegiate churches, as Ripon and Manchester, and the clergy supplied a dean and canons already endowed ; to these were added archdeacons, for whom a small endowment was provided. In other cases, St. Alban's, Truro, Newcastle, Southwell, and Wakefield, archdeacons were assigned and endowments provided for them, and the bishop was empowered, until a dean and chapter shall have been created, to nominate honorary canons, not exceeding twenty-four in number, and to make regulations respecting such honorary canons.

Authorities.

Bede's 'Ecclesiastical History,' &c.

Bishop Stubbs, Preface to the 'Epistolæ Cantuarienses for Canterbury'; and Preface to vol. iv. of 'Roger of Hovenden, for York.'

E. A. Freeman, 'Essay on Cathedrals of the Old Foundation'; 'History of Wells Cathedral.'

Archbishop Benson, 'The Cathedral.'

First Report of Ecclesiastical Commissioners. Commissioners' Reports for 1854, vol. xxv., gives specimen statutes of the different kinds of foundation, viz. of Salisbury, of Old Foundation; of Lichfield, as revised and adapted at the Reformation; of Ely, of the Conventual Foundation; and of Chester, of the new Foundation of Henry VIII.

ARCHDEACONRIES.

We come now to the subdivision of the diocese into Archdeaconries, Rural Deaneries, and Parishes. In very early times one of the deacons attached to the chief church of the diocese was a kind of diocesan treasurer, having charge of the incomings and outgoings of the common fund at the disposal of the bishop. In the sixth century the name archdeacon first appears, and he seems then to have exercised discipline over the deacons and inferior orders of clergy. Two centuries later the archdeacon has ceased to have anything to do with the management of the church funds; he is now a priest whom the bishop employs as his assistant in the general supervision of the diocese, and is described as the *Oculus Episcopi*. In a large diocese there were several archdeacons, thus Lincoln had seven, Salisbury four, &c. After the Conquest, on the reconstitution of arrangements for the administration of ecclesiastical jurisdiction, archidiaconal courts were instituted as subsections of the episcopal jurisdiction; but the strong feeling of the clergy against this archidiaconal jurisdiction led speedily to the reduction of the power of the archdeacon, the consolidation of the episcopal jurisdiction, and its committal to the hands of an Official Principal.

The archdeacon has the right to visit every year, and must visit once in every three years. Usually he has his court and his Official learned in the canon law; he summons the clergy and churchwardens to his visitation, and exercises such jurisdiction as is according to the law, custom and usage of his own church and diocese. An Act of Parliament, 3 and 4 Vict. c. 113, s. 6, has attached the archdeacon to the cathedral church by appropriat-

ing a canonry to the office, and an Act which came into force Aug. 6, 1885, enabled the Ecclesiastical Commissioners to raise the stipend of archdeacons to not less than £200 a year. The division of each diocese into archdeaconries will be found below under the name of the diocese.

RURAL DEANERIES.

The office of Rural Dean existed in the Church of England in early times. As the diocese was originally conterminous with the kingdom, and the archdeaconry with the county, so the rural deaneries seem to have coincided with the hundreds, and to have taken their titles from them, as they do for the most part to this day. The title *dean* may have arisen from the fact that every hundred was at first divided into ten tithings; and in fact, in Wales especially, and in some places in England, the deanery does still contain precisely ten parishes. They were appointed by the bishop, to execute his processes within the deanery, to report to the bishop on cases of scandalous offences among clergy or laity, to inspect the fabrics and furniture of the churches.

The judicial business of the rural deans was preparatory for the sessions or visitations of the archdeacons. Their functions were merely ministerial to the archdeacons, and their arrangements more a matter of custom than of canon law. Their action altogether is not entitled to the name of jurisdiction, or their assemblies to the designation of courts. Their business was gradually drawn away by the archdeacon to his own visitation; so that by the time of the Reformation, the jurisdiction of the rural dean had declined to nothing. In our own time the office has been resuscitated in all the dioceses, as a medium through which the

bishop can conveniently convey his wishes to the clergy, and in return can obtain their views ; and as a means of drawing the clergy together for devotion, study, and discussion of ecclesiastical questions of current interest. Under the Dilapidations Act of 1871, certain new powers are given to rural deans.

A list of the rural deaneries in each division and of the parishes which they contain, will be found below under the name of the diocese.

TERRITORIAL EXTENT AND STATISTICS OF THE DIOCESES IN 1894.

Dioocese	Territory	Population	No. of Deaneries	No. of Benefices
Canterbury	County of Kent, parts of Surrey and Sussex	745,149	21	432
York	York City, entire East Riding, part of North and West Riding	1,447,449	32	635
London.	Entire county of Middlesex, part of Hertford	3,245,533	25	520
Durham	Entire county of Durham	1,017,047	13	244
Winchester	Entire county of Hants, the Channel Islands, part of Surrey, and small portions of adjacent counties	976,385	29	555
Bangor	Entire counties of Anglesea, Carnarvon and Merioneth, with part of Montgomery	215,956	14	143
Bath and Wells	Entire county of Somerset except Bedminster	429,608	26	494
Carlisle.	Entire counties of Cumberland and Westmoreland, and part of Lancashire	424,913	19	295
Chester.	Entire county of Chester, and portions of counties adjacent	730,683	12	269
Chichester	Entire county of Sussex, with small part of Surrey	549,472	25	384
Ely	Entire counties of Bedford, Cambridge and Huntingdon, greater part of Suffolk, and portions of counties adjacent	524,112	38	550
Exeter	County of Devon except five parishes	629,009	23	511
Gloucester	County of Gloucester	744,757	20	489
Bristol	City and county of Bristol, and part of Wilts	217,699	21	426
Hereford	County of Hereford, and portion of Salop	1,196,095	31	463
Lichfield	Entire county of Stafford, and parts of Salop	472,495	39	582
Lincoln.	Entire county of Lincoln, and part of Norfolk	1,207,557	11	204
Liverpool	Part of Lancashire			

Diocese	Territory	Population	No. of Deaneries	No. of Benefices
Llandaff	Entire county of Monmouth, parts of Brecknock, Hereford and Glamorgan	799,376	20	245
Manchester	Part of Lancashire, with portions of Chester and York	2,644,424	22	524
Newcastle	Entire county of Northumberland, and part of Cumberland, and town and county of Berwick on Tweed	509,414	11	179
Norwich	Entire county of Norfolk and eastern part of Suffolk	710,364	50	896
Oxford	Entire counties of Berks, Bucks and Oxford, with portions of counties adjacent	613,526	32	649
Peterborough	Entire counties of Leicester, Northampton and Rutland, with portions of counties adjacent	692,909	41	581
Ripon	Parts of N. and W. Riding of Yorks, and of Lancashire	1,020,110	18	356
Rochester	Parts of Kent and Surrey, and portion of Sussex	1,938,787	19	343
St. Alban's	Entire counties of Essex and Hertford, portions of counties adjacent	1,006,648	45	608
St. Asaph	Entire counties of Denbigh and Flint, and parts of Carnarvon, Merioneth, Montgomery and Salop	270,180	16	207
St. David's	Entire counties of Brecon, Cardigan, Carmarthen, Pembroke, with part of Radnor and Glamorgan	495,009	29	412
Salisbury	Entire counties of Dorset and Wilts, portions of counties adjacent	369,996	31	491
Southwell	Entire counties of Derby and Nottingham	975,969	31	474
Truro	Entire county of Cornwall and part of Devon	325,031	12	237
Wakefield	South-west portion of the county of York	719,734	6	171
Worcester	Entire counties of Warwick and Worcester, part of Stafford, and portions of adjacent counties	1,228,363	33	490
Sodor and Man	Isle of Man	55,608	4	32

HISTORY AND SUCCESSION OF THE SEES.

CANTERBURY.

WHEN Gregory the Great sent his missionaries to convert the heathens who had conquered the eastern half of the province of Britannia, and suppressed or driven out the Church from it, his instructions were to make London and York the metropolitan churches. The fact that Ethelbert of Kent had married a Gallic Christian princess, and admitted a Christian bishop and clergy, led Augustine to begin his work in Kent; and the reception of Christianity by the kingdom of Kent led Augustine to establish himself at its capital; and thus Canterbury became the metropolitan see of England instead of London.

Augustine and his immediate successors were, however, practically no more than bishops of Kent; it was Theodore who first united the Churches of the Angles and Saxons into a province, which recognized Canterbury as their metropolitan see; and he was more Primate of the English Church than Bishop of Kent. After his death his successors had little influence beyond their own diocese until Dunstan, who owed his primacy and his wider influence to the supremacy of Wessex over Kent. It was the union of the kingdoms under Egbert, and their incorporation into an empire under Canute, which finally made the Archbishop of Canterbury the real Primate of the English Church and the chief adviser of the Crown.

The diocese consists of the whole of Kent, except that portion which is in Rochester, with portions of

Surrey and Sussex. It is divided into 2 archdeaconries, Canterbury and Maidstone; 20 deaneries; 421 parishes.

LIST OF ARCHBISHOPS OF CANTERBURY, WITH DATES OF THEIR ACCESSION.

	A.D.		A.D.
Augustine ...	597	Thomas à Becket ...	1162
Laurentius ...	604	Richard ...	1174
Mellitus ...	619	Baldwin ...	1185
Justus ...	624	Hubert Fitzwalter ...	1193
Honorius ...	627	Stephen Langton ...	1207
Deusdedit ...	655	Richard Grant ...	1229
Theodore ...	668	Edmund Rich ...	1234
Brihtwald ...	693	Boniface ...	1245
Tatwin ...	731	Richard Kilwardby ...	1273
Nothelm ...	735	John Peckham ...	1279
Cuthbert ...	741	Robert Winchelsey ...	1294
Bregwin ...	759	Walter Reynolds ...	1313
Jaenbert ...	766	Simon Mepeham ...	1328
Ethelhard ...	793	John Stratford ...	1333
Wulfred ...	805	Thomas Bradwardine ...	1349
Feologild ...	832	Simon Islip ...	1349
Ceolnoth ...	833	Simon Langham ...	1366
Ethelred ...	870	William Whittlesey ...	1368
Plegmund ...	890	Simon Sudbury ...	1375
Athelm ...	914	William Courtenay ...	1381
Wulfhelm ...	923	Thomas Arundel ...	1397
Odo ...	942	Roger Walden ...	1398
Dunstan ...	960	Thomas Arundel ...	1399
Ethelgar ...	988	Henry Chicheley ...	1414
Siric ...	990	John Stafford ...	1443
Elfric ...	995	John Kemp ...	1452
Elphege ...	1005	Thomas Bouchier ...	1454
Living ...	1013	John Morton ...	1486
Ethelnoth ...	1020	Henry Dean ...	1501
Eadsige ...	1038	William Warham ...	1503
Robert ...	1051	Thomas Cranmer ...	1533
Stigand ...	1052	Reginald Pole ...	1556
Lanfranc ...	1070	Matthew Parker ¹ ...	1559
Anselm ...	1093	Edmund Grindal ...	1576
Ralph d'Escures ...	1114	John Whitgift ...	1583
William de Corbeuil ...	1123	Richard Bancroft ...	1604
Theobald ...	1139	George Abbot ...	1611

¹ For the particulars of the succession of Parker see p. 69.

	A.D.		A.D.
William Laud	... 1633	Chas. Manners Sutton	1805
William Juxon	... 1660	William Howley	... 1828
Gilbert Sheldon	... 1663	John Bird Sumner	... 1848
William Sancroft	... 1678	Charles Thos. Longley	1862
John Tillotson	... 1691	Arch. Campbell Tait	1868
Thomas Tenison	... 1695	Ed. White Benson	... 1883
William Wake	... 1716	Frederic Temple	... 1896
John Potter	... 1737		
Thomas Herring	... 1747		
Matthew Hutton	... 1757	BISHOPS SUFFRAGAN OF	
Thomas Secker	... 1758	DOVER.	
Frederick Cornwallis	1768	Edward Parry	... 1870
John Moore	... 1783	Geo. Rodney Eden	... 1890

YORK.

York was the capital of the Roman province of Britannia, and was early the seat of a bishop, who was probably metropolitan of that division of the province. Eborius of York was one of the three bishops who represented the province at the Council of Arles, 314 A.D. There is no reason to suppose that he was the first bishop, and in all probability he was succeeded by others down to the time of the invasion of the Angles and Saxons. Tradition has preserved the names of Sampson, Pyramus or Pyrannus, and Thadicius as those of occupiers of the see during the period of the invasion. The fact that two little British independent districts, called Loidis and Elmete, still existed a few miles west of York down to the seventh century, makes it the more probable that a Church may have continued to exist, and a succession of British bishops to have lasted there, who would probably retain the title from Eboracum, till its conquest by King Edwin of Northumbria. Wilfrid of York, in the seventh century, speaks of recovering the sacred places which the British

clergy had abandoned when they fled before the invasion.

The re-introduction of Christianity into the Anglian kingdom of Northumbria was from the Italian mission in Kent. When King Edwin sought the hand of Ethelburga of Kent, it was made a condition that she should retain her religion, and Paulinus, ordained bishop for the occasion, and other clergymen, accompanied her to Northumbria, and converted the king, and his people received Christianity as the national religion. When Edwin was conquered by Oswald, and slain in the battle of Heathfield, Paulinus fled with the widowed queen to Kent, and was afterwards Bishop of Rochester. Oswald introduced new missionaries from the Celtic monastery of Iona to evangelize his people. Archbishop Theodore divided the vast Northumbrian diocese into four, of which Bernicia (Yorkshire) was one, with York for its see. In the middle of the seventh century Northumbria was the predominant kingdom, the School of York was famous for its learning throughout Europe, and when Egbert, a member of the royal family, was Bishop of York, on the suggestion of Bede, the intention of Gregory the Great was carried out, and York was made a metropolitan see, with all the Churches north of the Humber for its province. In after ages York claimed to be metropolitan of the bishoprics of Scotland; till the bishops of St. Andrew's successfully disputed the claim, and that see was made by Pope Sixtus IV., in 1471 A.D., the metropolitical see of the northern kingdom.

For ages there were unsettled points of etiquette between Canterbury and York. A Synod at London, in the reign of William I., decided that the Archbishop of Canterbury might summon the Archbishop of York and his suffragans to a council;

but that fell into disuse, if it was ever acted upon. At present the two provinces are independent in all ordinary matters of jurisdiction.

The diocese contains the East Riding, parts of the North and West Ridings of Yorkshire, and portions of adjoining counties; divided into 4 archdeaconries, York, East Riding, Cleveland, and Sheffield; 31 deaneries; 628 parishes.

BISHOPS.

	A.D.
Eborius	314
Sampson	<i>British bishops, traditional.</i>
Pyrrannus	
Thadicius	
Paulinus	625
<i>(Interval of about 30 years.)</i>	
Wilfrid	664
Chadd	664
Bosa	678
St. John of Beverley	705
Wilfrid II.	718

ARCHBISHOPS.

	ACCESS. A.D.
Egbert	734
Ethelbert	767
Eanbald	780
Eanbald II.	796
Wulfsius	812
Wigmund	837
Wulfhere	854
Ethelbald	900
Redewald or Lotheward	<i>uncertain.</i>
Wulstan	
Oskytel	958
Oswald	972
Adulh	992
Wulstan II.	1003
Alfric Puttock	1023
Kinsius	1051
Ealdred	1061

ACCESS.

	A.D.
Thomas of Bayeux	1070
Gerard	1101
Thomas II.	1109
Thurstan	1119
St. William of York	1143
Henry Murdac	1147
St. William reinstated	1153
Roger de Pont l'Évêque	1154
<i>(Died 1181; vacancy of 10 years.)</i>	
Geoffrey Plantagenet	1191
<i>(Vacancy of 9 years.)</i>	
Walter de Gray	1215
Sewall de Bovill	1256
Go lfrey de Ludham	1258
Walter Giffard	1265
William Wickwan	1279
John Romanus	1286
Henry de Newerk	1298
Thomas de Corbridge	1300
William de Greenfield	1306
William de Melton	1317
William la Zouche	1342
John de Thoresby	1352
Alexander de Neville	1374
Thomas Arundel	1388
Robert Waldby	1397
Richard Scrope	1398
Henry Bowet	1407
John Kemp	1426
William Booth	1452
George Neville	1464
Lawrence Booth	1476
Thomas Rotherham	1480

	ACCESS. A.D.		ACCESS. A.D.
Thomas Savage ...	1501	Sir Wm. Dawes, Bart.	1714
Christopher Bainbrigg	1508	Lancelot Blackburne	1724
Thomas Wolsey ...	1514	Thomas Herring ...	1743
Edward Lee ...	1531	Matthew Hutton ...	1747
Robert Holgate ...	1545	John Gilbert ...	1757
(<i>Deprived</i> 1554.)		Robert H. Drummond	1761
Nicholas Heath ...	1555	William Markham ...	1777
(<i>Deprived</i> 1560)		Edward Venables Ver-	
Thomas Young ...	1561	non-Harcourt ...	1808
Edmund Grindal ...	1570	Thomas Musgrave ...	1847
Edwin Sandys ...	1577	Charles Thos. Longley	1860
John Piers ...	1589	William Thomson ...	1863
Matthew Hutton ...	1595	Wm. Connor Magee	
Tobias Matthew ...	1606	Wm. Dalrymple Mac-	
George Montaigne ...	1628	lagan ...	1891
Samuel Harsnett ...	1628	BISHOPS SUFFRAGAN OF	
Richard Neile ...	1632	HULL.	
John Williams ...	1641	Robert Sylvester <i>or</i>	
(<i>Vacancy of 10 years.</i>)		Pursglove ...	1538
Accepted Frewen ...	1660	R. F. L. Blunt, D.D.	1891
Richard Sterne ...	1664	BISHOP SUFFRAGAN OF	
John Dolben ...	1683	BEVERLEY.	
Thomas Lamplugh ...	1688	R. J. Crosthwaite, D.D.	1889
John Sharp ...	1691		

LONDON.

There was a see here, perhaps a metropolitan see, in British times. Restitutus, Bishop of London, was present at the Council of Arles, 314 A.D. A list of British bishops of this see is given by Joscelyn of Furness in the twelfth century, and copied by the later historians, but it is apocryphal (see *Registrum Sacrum Anglicanum*, p. 152). When Ethelbert, King of Kent, was pressing the acceptance of Christianity upon the neighbouring kingdoms under his influence, his nephew Sabert, King of the East Saxons, consented to the planting of a mission among his people, and Mellitus, one of the Italian missionaries, was made bishop, with his see in

London. But the work collapsed, Mellitus retired to Kent, and the evangelization of the East Saxons was left to be successfully accomplished by a mission from Northumbria, under Ceadda, brother of Chadd of Lichfield.

The diocese consists of Middlesex and part of Herts; divided into 2 archdeaconries, London and Middlesex; 25 deaneries; 530 parishes.

ACCESS.			ACCESS.		
		A. D.			A. D.
Mellitus ...	...	604	Hugh d'Orivalle ...	...	1075
Cedda ...	...	654	Maurice ...	...	1086
Wina ...	...	662	Richard de Beames ...	...	1108
Erkenwald ...	...	675	Gilbert Universalis ...	...	1128
Waldhere ...	...	693	Robert de Sigillo ...	...	1141
Ingwald ...	...	¹ c. 706	Richard de Beames ...	...	1152
Egwulf ...	...	745	Gilbert Ffoliot ...	...	1163
Wighed ...	...	c. 789	Richard FitzNeal ...	...	1189
Aldbert ...	...	767	Wm. de S. Mere l'Eglise	...	1199
Eadgar ...	...	c. 789	Eustace de Fauconberg	...	1221
Kenwalch ...	...	c. 793	Roger Niger ...	...	1229
Eadbald ...	...		Fulk Bassett ...	...	1244
Heathober ...	...	794	Henry de Wingham	...	1260
Osmund ...	...	800	Henry de Sandwich ...	...	1263
Ethelnoth ...	...	c. 811	John Chishall ...	...	1274
Ceolbert ...	...	c. 824	Richard Gravesend ...	...	1280
Deorwulf ...	...	c. 860-2	Ralph Baldock ...	...	1306
Swithulf ...	...		Gilbert Segrave ...	...	1313
Elfstan ...	...		Richard Newport ...	...	1317
Wulfsy ...	...	898	Stephen Gravesend ...	...	1319
Elfstan ...	...		Richard Brentworth	...	1338
Theodred ...	...	c. 926	Ralph Stratford ...	...	1340
Wulfstan ...	...		Michael Northburgh	...	1355
Brihthelm ...	...	c. 953	Simon Sudbury ...	...	1362
Dunstan ...	...	957	William Courtenay ...	...	1375
Elfstan ...	...	961	Robert Braybrook ...	...	1382
Wulfstan II. ...	...	996	Roger Walden ...	...	1405
Elfwin ...	...	1004	Nicolas Bubwith ...	...	1406
Elfwy ...	...	1014	Richard Clifford ...	...	1407
Elfweard ...	...	1035	John Kemp ...	...	1421
Robert Champart ...	...	1044	William Gray ...	...	1420
William ...	...	1051	Robert Fitzhugh ...	...	1431

¹ Where *c.* (= *circa*) is placed before a date in these lists, it means that the date of consecration is not known, and the date given is that of the earliest signature of the bishop which has been met with in charters, &c.

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	ACCESS.		ACCESS.
	A.D.		A.D.
Robert Gilbert	... 1436	Richard Osbaldeston	1762
Thomas Kemp	... 1450	Richard Terrick	... 1764
Richard Hill	... 1489	Robert Lowth	... 1777
Thomas Savage	... 1496	Beilby Porteus	... 1778
William Warham	... 1502	John Randolph	... 1809
William Barons	... 1504	William Howley	... 1813
Richard Fitz-James	... 1506	Charles J. Blomfield...	1828
Cuthbert Tunstall	... 1522	Archibald C. Tait	... 1856
John Stokesley	... 1530	John Jackson	... 1869
Edmund Bonner	... 1540	Frederic Temple	... 1885
Nicolas Ridley	... 1550	Mandell Creighton	... 1897
Edmund Grindal	... 1559	BISHOPS SUFFRAGAN OF	
Edwin Sandys	... 1570	BEDFORD.	
John Aylmer	... 1577	John Hodgkins (<i>first</i>	
Richard Fletcher	... 1595	<i>Suffragan to Lincoln</i>)	1537
Richard Bancroft	... 1597	Wm. Walsham How	1879
Richard Vaughan	... 1604	Robt. Claudius Billing	1888
Thomas Ravis	... 1607	BISHOPS SUFFRAGAN OF	
George Abbott	... 1610	MARLBOROUGH.	
John King ...	... 1611	Thos. Morley (<i>first Suf-</i>	
George Mountain	... 1621	<i>fragan to Salisbury</i>)	1537
William Laud	... 1628		
William Juxon	... 1633	Alfred Earle	... 1888
Gilbert Sheldon	... 1660	BISHOP SUFFRAGAN OF	
Humfrey Henchman	1663	STEPNEY.	
Henry Compton	... 1675	G. F. Browne	... 1895
John Robinson	... 1714	ASSISTANT BISHOP FOR	
Edmund Gibson	... 1723	NORTHERN AND CENTRAL	
Thomas Sherlock	... 1748	EUROPE.	
Thomas Hayter	... 1761	T. E. Wilkinson	... 1886

DURHAM.

The Anglian kingdom of Northumbria owed its Christianity to the missionaries whom King Oswald brought from Iona. Aidan founded a monastery at Lindisfarne, from which proceeded the evangelizers, not of Northumbria only, but of Mercia, Essex, and the South Saxons. Archbishop Theodore divided the vast Northumbrian diocese into four: Deira, with its see at Lindisfarne; Bernicia, with its see at York; Hexham as the see

of the country around it; and Whithern for the outlying northern province of the Picts. In 875 the bishop and the monks of Lindisfarne fled before an invasion of the Danes, carrying with them the body of St. Cuthbert, according to his last desire. They wandered over the country for seven years, till in 883 King Guthred fixed the saint's body, and the bishopric with it, at Chester-le-Street; and gave to the saint the land between the Wear and the Tyne, with the right of sanctuary. In 990 the monks again fled southward before another Danish invasion, until the saint's body finally rested at Durham, and entailed upon the bishops of Durham the privileges which Guthred had granted to the saint. The bishops exercised civil authority over the district given by Guthred, and were thus great temporal princes. At the Reformation the Palatine power of the see was taken away and annexed to the Crown.

The diocese now consists of the county of Durham; divided into 2 archdeaconries, Durham and Auckland; 11 deaneries; 239 parishes.

LINDISFARNE.

		ACCESS.
		A. D.
Aidan	...	635
Finan	...	651
Colman	...	661
Tuda	...	664
Eata	...	678
Cuthbert	...	685
Eadberht	...	687
Eadfrith	...	698
Ethelwold	...	724
Cynewulf	...	740
Higbald	...	781
Egbert	...	803
Heathored	...	821
Egred	...	830
Eanbert	...	845
Eardulf	...	854

CHESTER-LE-STREET.

		ACCESS.
		A. D.
Cutheard	...	900
Tilred	...	915
Wigred	...	928
Uhtred	...	944
Sexhelm	...	947
Ealdred	...	957
Elfsy	...	968

HEXHAM.

Eata	...	678
Trumbert	...	681
Eata (<i>restored</i>)	...	685
John of Beverley	...	687
Wilfrid (<i>succ. 705</i>)	...	664
Acci	...	709
Frithobert	...	734

ACCESS.			ACCESS.		
		A.D.			A.D.
Alhmund ...	...	767	Richard of Bury ...	...	1333
Tilbert ...	...	781	Thomas Hatfield ...	...	1345
Ethelbert (<i>succ.</i> 789)...	...	777	John Fordham ...	...	1382
Heardred ...	...	797	Walter Skirlaw ...	...	1388
Eanbert ...	...	800	Thomas Langley ...	...	1406
Tidferth ...	...	806	Robert Neville ...	...	1438
WHITHERN IN GALLOWAY.			Laurence Booth ...	...	1457
Trumwin ...	...	681	William Dudley ...	...	1476
Pecthelm ...	...	730	John Sherwood ...	...	1484
Frithwald ...	...	735	Richard Fox ...	...	1494
Petwin ...	...	763	William Senhouse ...	...	1502
Ethelbert ...	...	777	Christopher Bainbridge	...	1507
Badulf ...	...	791	Thomas Ruthall ...	...	1509
Gilaldanus ...	...	1133	Thomas Wolsey ...	...	1523
Christian ...	...	1154	Cuthbert Tunstall ...	...	1530
John ...	...	1189	James Pilkington ...	...	1561
Walter ...	...	1209	Richard Barnes ...	...	1577
Gilbert ...	...	1235	Matthew Hutton ...	...	1589
Henry ...	...	1255	Tobias Matthew ...	...	1595
Thomas Dalton ...	...	1294	William James ...	...	1606
Simon of Wedehale...	...	1317	Richard Neale ...	...	1617
Michael of Malconhalg	...	1355	George Montaigne ...	...	1628
DURHAM.			John Howson ...	...	1628
Aldhun ...	...	990	Thomas Morton ...	...	1632
Edmund ...	...	1020	John Cosin ...	...	1660
Eadred ...	...	1041	Nathanel Crewe ...	...	1674
Ethelric ...	...	1042	William Talbot ...	...	1721
Ethelwin ...	...	1056	Edward Chandler ...	...	1730
Walcher ...	...	1071	Joseph Butler ...	...	1750
William of S. Carileph	...	1081	Richard Trevor ...	...	1752
Ralph Flambard ...	...	1099	John Egerton ...	...	1771
Geoffrey Rufus ...	...	1133	Thomas Thurlow ...	...	1787
William de S. Barbe ...	...	1143	Shute Barrington ...	...	1791
Hugh de Puisac ...	...	1153	William van Mildert	...	1826
Philip of Poitou ...	...	1197	Edward Maltby ...	...	1836
Richard Marsh ...	...	1217	Charles T. Longley ...	...	1856
Richard le Poore ...	...	1229	Hy. Montagu Villiers	...	1860
Nicolas Farnham ...	...	1241	Charles Baring ...	...	1861
Walter Kirkham ...	...	1249	Jos. Barber Lightfoot	...	1879
Robert Stichill ...	...	1261	Brooke Foss Westcott	...	1890
Robert of Holy Island	...	1274	SUFFRAGAN OF BERWICK.		
Antony Bek ...	...	1284	Thomas Sparke ...	...	1537
Richard Kellaw ...	...	1311			
Lewis de Beaumont...	...	1318			

WINCHESTER.

Probably a bishop's see in British times. Bede preserves the tradition of the existence of a great cathedral and monastery here. Birinus, a priest of Genoa, came on a missionary adventure and converted Kynegils, the West Saxon king, and his people. He settled his see at Dorchester (Oxfordshire). After his death came Agilbert, a Gallic bishop, and took up the work of Birinus. King Kenwalk divided the diocese, and placed Wina at Winchester as bishop of the southern half, but expelled him two years afterwards. Agilbert retired, and was succeeded by his nephew, Eleutherius, Eleutherius by Hedda, who removed the see to Winchester. On Hedda's death (705 A.D.) the diocese was divided, the western part being formed into the new diocese of Sherborne. With the growth of the power of Wessex, Winchester became the royal city of England, the kings were crowned in its cathedral, and the see became wealthy and powerful. Edward III. conferred the dignity of Prelate of the Order of the Garter upon the see, and the bishops were anciently reputed to be Earls of Southampton, and are so styled in the new statutes of the Garter made by Henry VIII.

The diocese includes Hants, West Surrey, the Isle of Wight, and the Channel Islands; 3 arch-deaconries, Winchester, Isle of Wight, and Surrey; 548 parishes; 29 deaneries.

ACCESS.			ACCESS.		
A. D.			A. D.		
Birinus	...	634	Daniel	...	705
Agilbert	...	650	Hunferth	...	744
Wina	...	662	Kynheard	...	754
Eleutherius	...	670	Ethelhard	...	...
Hedda	...	676	Egbal	...	c. 778

BANGOR.

The see is of very great antiquity, but its early history is unknown. St. Daniel was bishop here about 516—584 A.D. Elvod, about 768—809, introduced the Roman Easter, &c., into North Wales. Mordaf, about 920—930, accompanied Prince Howel Dha to Rome. Madoc Min, *i. e.* Madoc the Fox, betrayed Llewelyn, and afterwards his son Griffith, to Earl Harold. Except these names the interval of 500 years is a blank. On the occasion of a vacancy Henry I. nominated Hervé, a Breton, and Thomas, Archbishop of York, consecrated him, but his flock would not receive him; he retired to England, and was afterwards the first bishop of Ely. The see was vacant till 1120, when David, nominated by the Prince of Gwynedd, was consecrated by Ralph, Archbishop of Canterbury, and made formal profession of obedience to that see. On his death, Maurice, elected by the clergy and people, was consecrated by the Archbishop of Canterbury and made profession of obedience.

The diocese consists of the counties of Anglesea, Carnarvon, and Merioneth, with part of Montgomery; divided into 2 archdeaconries, Bangor and Anglesea, and Merioneth; 14 deaneries; 142 parishes.

ACCESS.			ACCESS.		
A. D.			A. D.		
Hervé	...	1092	Griffin ap Yorwerth	...	1307
David the Scot	...	1120	Anian Seys	...	1309
Maurice	...	1140	Matthew Englefield	...	1328
Guy Rufus	...	1177	Thomas Ringsted	...	1357
Alban	...	1195	Gervas de Castro	...	1366
Robert of Shrewsbury	...	1197	Howel ap Grono	...	1371
Martin or Cadogan	...	1215	John Gilbert	...	1372
Richard	...	1237	John Swaffham	...	1376
Anian	...	1267	Richard Young	...	1400

	ACCESS. A.D.		ACCESS. A.D.
¹ Benedict Nicolls	... 1408	Robert Morgan	... 1666
William Barrow	... 1418	Humfrey Lloyd	... 1673
John Cliderow	... 1425	Humfrey Humphries	1689
Thomas Cheriton	... 1436	John Evans	... 1702
John Stanbury	... 1448	Benjamin Hoadley	... 1716
James Blakedon	... 1453	Richard Reynolds	... 1721
Richard Edenham	... 1465	William Baker	... 1723
Henry Deane	... 1496	Thomas Sherlock	... 1728
Thomas Pigott	... 1500	Charles Cecil	... 1734
John Penny	... 1505	Thomas Herring	... 1738
Thomas Skirvington	1509	Matthew Hutton	... 1743
John Salcott	... 1534	Zachariah Pearce	... 1748
John Bird	... 1539	John Egerton	... 1756
Arthur Bulkeley	... 1542	John Ewer	... 1769
William Glynn	... 1555	John Moore	... 1775
Rowland Merick	... 1559	John Warren	... 1783
Nicolas Robinson	... 1566	William Cleaver	... 1800
Hugh Bellott	... 1586	John Randolph	... 1807
Richard Vaughan	... 1596	Henry W. Majendie	1809
Henry Rowlands	... 1598	Christopher Bethell	... 1830
Lewis Bayly	... 1616	Jas. Colquhoun Camp-	
David Dolben	... 1632	bell	... 1859
Edmund Griffith	... 1634	Daniel Lewis Lloyd	... 1890
William Roberts	... 1637		

BATH AND WELLS.

The diocese was constituted out of Sherborne by King Edward and Archbishop Plegmund in 909 A.D., and consisted of the tribe of the Sumor-sætan. The see was fixed at Wells, probably because there was already a large church there. Bishop Gisa, appointed by Edward the Confessor, survived till 1088, and was succeeded by John de Villula. Bishop John obtained a gift of Bath Abbey from King John, bought the lordship of the city, and removed his see to Bath, pulling down

¹ Lewis Bifort was appointed Bishop of Bangor by the interest of Owen Glendower soon after 1400, but was never recognized by the English Church. The pope translated him to another see in 1408, but he appeared as "Ludovicus Bangorensis" at the Council of Constance.

the cloister buildings at Wells. Bishop Robert (1136—1166) reorganized the church of Wells, and founded a dean and chapter there. The relations of the bishop to the double see were arranged thus: elections were to be made by the monks of Bath and the canons of Wells together; the bishop was to be enthroned in both churches, and the chapters of both were to assent to all grants.

The diocese consists, now as always, of the county of Somerset; divided into 3 archdeaconries, Taunton, Bath, and Wells; 26 deaneries; 493 parishes.

WELLS.		ACCESS.		ACCESS.
		A.D.		A.D.
Athelm ...	...	909	John Drokensford ...	1309
Wulfhelm ...	...	914	Ralph of Shrewsbury	1329
Elphege ...	...	923	John Barnet ...	1363
Wulfhelm ...	...	938	John Harewell ...	1366
Brihthelm ...	...	956	Walter Skirlaw ...	1386
Kyneward ...	...	973	Ralph Erghum ...	1388
Sigar ...	...	975	Henry Bowett ...	1401
Alfwin ...	...	997	Nicolas Bubwith ...	1407
Living ...	...	999	John Stafford ...	1425
Ethelwin }			Thomas Beckington...	1443
Brihtwin }	...	1013	Robert Stillington ...	1466
Merewit ...	...	1027	Richard Fox ...	1491
Duduc ...	...	1033	Oliver King ...	1495
Giso ...	...	1061	Hadrian de Castello	1504
			Thomas Wolsey ...	1518
			John Clerk...	1523
			William Knight ...	1541
			William Barlow ...	1549
			Gilbert Bourne ...	1554
			Gilbert Berkeley ...	1560
			Thomas Godwin ...	1584
			John Still ...	1593
			James Montagu ...	1608
			Arthur Lake ...	1616
			William Laud ...	1626
			Leonard Mawe ...	1628
			Walter Curll ...	1629
			William Piers ...	1632
			Robert Creighton ...	1670
			Peter Mews ...	1673

BATH AND WELLS.

John of Tours ...	...	1088
Godfrey ...	...	1123
Robert ...	...	1136
Reginald FitzJocelin		1174
Savaric ...	...	1192
Jocelin Troteman ...	...	1206
Roger ...	...	1244
William Button ...	...	1248
Walter Giffard ...	...	1265
William Button ...	...	1267
Robert Burnell ...	...	1275
William de la March		1293
Walter Haleshaw ...	...	1302

ACCESS.			ACCESS.		
	A.D.			A.D.	
Thomas Ken	... 1685	Richard Bagot	... 1845		
Richard Kidder	... 1691	Robert John Eden	... 1854		
George Hooper	... 1704	Arthur Charles Hervey	1869		
John Wynne	... 1727	G. W. Kennion	... 1894		
Edward Willes	... 1744				
Charles Moss	... 1774	SUFFRAGAN OF TAUNTON.			
Richard Beadon	... 1802				
George Henry Law	... 1824	William Finch	... 1538		

CARLISLE.

The British inhabitants of Cumbria maintained their independence against the first shock of the Anglian invasion, and it was only gradually that the kings of Northumbria obtained a supremacy over them. St. Kentigern, the son of a Cumbrian king, revived the decayed Christianity of the district in the latter part of the sixth century. In the early part of the seventh century Æthelfrith of Northumbria finally reduced the states of Cumbria, from the Clyde to the Dee, to the condition of dependencies. King Egfrid (670—685) absorbed Carlisle and a large district round it into Northumbria, and in 685 gave Carlisle and the country about it to St. Cuthbert. Thus Carlisle was transferred from Kentigern's diocese of Glasgow to Cuthbert's diocese of Lindisfarne. In 945 Dunmail, the last king of Cumbria, revolted and was slain, and his kingdom granted to Malcolm, King of Scotland. Siward, Earl of Northumberland, seized the Cumbrian territory south of the Solway; in 1092 William Rufus seized it, constituted it into an earldom, and built and garrisoned a castle, and there were disputes between the bishops of Glasgow and Durham as to their jurisdiction over the district; Henry I. settled the matter by constituting it a new bishopric in 1133.

The diocese now consists of the counties of

Cumberland and Westmoreland, and part of Lancashire, divided into 3 archdeaconries, Carlisle, Westmoreland and Furness; 19 deaneries; 293 parishes.

ACCESS.			ACCESS.		
A.D.			A.D.		
Adelulf	...	1133	Richard Barnes	...	1570
Bernard	...	1203	John May	...	1577
Hugh	...	1219	Henry Robinson	...	1598
Walter Mauclerc	...	1224	Robert Snowdon	...	1616
Silvester Everdon	...	1247	Richard Melbourne	...	1621
Thomas Vipont	...	1255	Richard Senhouse	...	1624
Robert Chause	...	1258	Francis White	...	1626
Ralph Ireton	...	1280	Barnabas Potter	...	1629
John Halton	...	1292	James Usher	...	1642
John Ross	...	1325	Richard Sterne	...	1660
John Kirby	...	1332	Edward Rainbow	...	1664
Gilbert Welton	...	1353	Thomas Smith	...	1684
Thomas Appleby	...	1363	William Nicholson	...	1702
Robert Reade	...	1396	Samuel Bradford	...	1718
Thomas Merks	...	1397	John Waugh	...	1723
William Strickland	...	1400	George Fleming	...	1735
Roger Whelpdale	...	1420	Richard Osbaldeston	...	1747
William Barrow	...	1423	Charles Lyttleton	...	1762
Marmaduke Lumley	...	1430	Edmund Law	...	1769
Nicolas Close	...	1450	John Douglas	...	1787
William Percy	...	1452	Edw. Venables Vernon	...	1791
John Kingscote	...	1462	Samuel Goodenough	...	1808
Richard Scroope	...	1464	Hugh Percy	...	1827
Edward Storey	...	1468	Hy. Montagu Villiers	...	1856
Richard Bell	...	1478	Samuel Waldegrave	...	1860
William Senhouse	...	1496	Harvey Goodwin	...	1869
Robert Layburn	...	1503	Jas. Wareing Bardsley	...	1892
John Penny	...	1509			
John Kite...	...	1521			
Robert Aldrich	...	1537			
Owen Oglethorpe	...	1557			
John Best	...	1561			

SUFFRAGAN BISHOP
OF BARROW-IN-FURNESS.
Henry Ware ... 1889

CHESTER

was the see of a bishop for a very short time in the twelfth century, when Peter, Bishop of Lichfield, in 1075 removed his see to Chester; but his

successor, Bishop Robert (1086-1107), moved it back again to Lichfield. It was re-constituted by Henry VIII. in 1541, and the last Abbot of St. Werburgh, Chester (who had been a suffragan of Lichfield), was made the first bishop.

The diocese consists of the county of Chester, and portions of adjacent counties; divided into 2 archdeaconries, Chester and Macclesfield; 12 deaneries; 265 parishes.

ACCESS. A.D.		ACCESS. A.D.	
John Bird ...	1541	Francis Gastrell ...	1714
George Coates ...	1554	Samuel Peploe ...	1726
Cuthbert Scott ...	1556	Edmund Keene ...	1752
William Downham ...	1561	William Markham ...	1771
William Chaderton ...	1579	Beilby Porteus ...	1777
Hugh Bellott ...	1595	William Cleaver ...	1788
Richard Vaughan ...	1597	Henry W. Majendie ...	1800
George Lloyd ...	1605	Bowyer E. Sparke ...	1810
Thomas Morton ...	1616	George Henry Law ...	1812
John Bridgman ...	1619	Charles J. Blomfield ...	1824
Brian Walton ...	1660	John Bird Sumner ...	1828
Henry Fern ...	1662	John Graham ...	1848
George Hall ...	1662	William Jacobson ...	1865
John Wilkins ...	1668	William Stubbs ...	1884
John Pearson ...	1673	Francis John Jayne ...	1888
Thomas Cartwright ...	1686		
Nicolas Stratford ...	1689		
William Dawes ...	1708		

CHICHESTER.

Ælla and his three sons founded the kingdom of the South Saxons in 447 A.D. Two hundred years afterwards a group of religious of Celtic descent lived in a little monastery at Bosham, but no one cared to listen to their teaching. Wilfrid of York, during his banishment from Northumbria, was wrecked on this coast (c. 683 A.D.); converted the king, Æthelwealh, who had married a Christian

wife; built a church at Selsey, and made a good beginning of the conversion of the people. About three years afterwards (685 A.D.) Wessex obtained dominion over Sussex. Next year Wilfrid returned to Northumberland, appointing no successor; and the Sussex Church fell naturally under the jurisdiction of the Bishop of Wessex, whose see was at Winchester. When Winchester was divided, in 705 A.D., Sussex fell into the new diocese of Sherborne; but four years afterwards the see of Selsey was revived as the see of a separate bishop of the South Saxons. After the Norman Conquest the see was removed to the town of Chichester.

The diocese comprises Sussex, with a small part of Surrey, and is divided into 2 archdeaconries; Chichester and Lewes; 25 deaneries; 382 parishes.

SELSEY.			CHICHESTER.		
		ACCESS. A.D.			ACCESS. A.D.
Eadbert	...	709	Stigand	...	1070
Eolla	...	c. 714	Godfrid	...	1087
Sigga	...	733	Ralph Luffa	...	1091
Aluberht	...	...	Seffrid d'Escures	...	1125
Osa	...	c. 765	Hilary	...	1147
Gislehere	...	c. 780	John Greenford	...	1174
Totta	...	c. 785	Seffrid	...	1180
Wiohthun	...	c. 789	Simon de Wells	...	1204
Ethelwulf	...	c. 811	Richard le Poor	...	1215
Cenred	...	c. 824	Ralph of Wareham	...	1218
Gutheard	...	c. 860	Ralph Neville	...	1224
Bernege	...	909	Richard de Wych	...	1245
Wulfhun	...	c. 931	John Climping	...	1254
Alfred	...	c. 944	Stephen Berksted	...	1262
Eadhelm	...	c. 963	Gilbert de St. Leofard	...	1288
Ethelgar	...	980	John Langton	...	1305
Ordbriht	...	989	Robert Stratford	...	1337
Elmer	...	1009	William de Lynn	...	1362
Ethelric	...	1032	William Reade	...	1368
Grimketel	...	1039	Thomas Rushook	...	1385
Hecca	...	1047	Richard Mitford	...	1390
Ethelric	...	1058	Robert Waldby	...	1396

	ACCESS. A. D.		ACCESS' A. D.
Robert Reade	... 1397	Richard Montagu	... 1628
Stephen Patrington	... 1417	Brian Duppa	... 1638
Henry de la Ware	... 1418	Henry King	... 1642
John Kemp	... 1420	Peter Gunning	... 1670
Thomas Polton	... 1421	Ralph Brideoak	... 1675
John Rickingale	... 1426	Guy Carleton	... 1678
Simon Sydenham	... 1431	John Lake	... 1685
Richard Praty	... 1438	Simon Patrick	... 1689
Adam Moleyns	... 1446	Robert Grove	... 1691
Reginald Peacock	... 1450	John Williams	... 1696
John Arundel	... 1459	Thomas Manningham	1709
Edward Story	... 1478	Thomas Bowers	... 1722
Richard FitzJames	... 1503	Edward Waddington	1724
Robert Sherborn	... 1508	Francis Hare	... 1731
Richard Sampson	... 1536	Matthias Mawson	... 1740
George Day	... 1543	William Ashburnham	1754
John Scory...	... 1552	John Buckner	... 1798
John Christopherson	... 1557	Robert James Carr	... 1824
William Barlow	... 1559	Edward Maltby	... 1831
Richard Curteis	... 1570	William Otter	... 1836
Thomas Bickley	... 1586	Phil. R. Shuttleworth	1840
Antony Watson	... 1596	Ashurst T. Gilbert	... 1842
Launcelot Andrews	... 1605	Richard Durnford	... 1870
Samuel Harsnett	... 1609	Ernest R. Wilberforce	1895
George Carlton	... 1619		

ELY.

Ely has a long and distinguished history before it became a bishop's see. Etheldreda, daughter of Anna, King of the East Anglians, married Tondbert, King of the South Gyrvians or Fenmen, and received the Isle of Ely as her dower ; on his death she was married again to Egfrid of Northumbria, but with his permission she retired to her own estate, and there built a double monastery for men and women, of which she was the first abbess. This was destroyed in the great Danish invasion of 870. Ethelwold, bishop of Winchester, purchased

the Isle of Ely from King Edgar, and refounded the monastery for Benedictine monks. It grew in wealth and importance, and its abbots were among the most powerful churchmen of the age. At the Norman Conquest the Isle of Ely became the refuge of the last Saxons who held out against William, and the monastery was, as it were, the citadel of the "Camp of Refuge."

In the reign of Rufus, Abbot Richard, son of Richard, Earl of Clare, conceived the idea of terminating the constant disputes of the powerful monastery with the Bishop of Lincoln, by getting the abbot raised to the episcopal dignity, ruling independently over its own estates, and a portion of the vast Lincoln diocese besides. He died before the plan could be accomplished. Hervey, Bishop of Bangor, whom the Welsh had driven out of his see, was able to carry the plan through; and in 1108, at the Council of London, Archbishop Anselm consented to the erection of the new see, and Hervey was appointed to it. At the Reformation the privileges of the see were greatly restricted by the Act 27 Hen. VIII. c. 24, which restored to the Crown its ancient royalties. Elizabeth despoiled the see, exchanging (under the authority of an Act of Parliament) fourteen manors of the see for tenths and impropriations of much less value. The chapel of the ancient town palace of the bishops still remains in Ely Place, Holborn; it has recently been bought by Romanists, and converted to their uses.

The diocese comprises the counties of Bedford, Cambridge, and Huntingdon, the greater part of Suffolk, and portions of adjacent counties; divided into 4 archdeaconries, Ely, Bedford, Huntingdon, and Sudbury; 38 deaneries; 559 parishes.

ACCESS.			ACCESS.		
A.D.			A.D.		
Hervé ...	...	1109	Thomas Goodrich ...	...	1534
Nigel ...	...	1133	Thomas Thirlby ...	...	1554
Geoffrey Riddell ...	...	1174	Richard Cox ...	...	1559
William Longchamp...	...	1189	Martin Heaton ...	...	1600
Eustace ...	...	1198	Launcelot Andrews ...	...	1609
John Pherd...	...	1220	Nicolas Felton ...	...	1619
Geoffrey de Burgh ...	...	1225	John Buckeridge ...	...	1628
Hugh Norwold ...	...	1229	Francis White ...	...	1631
William de Kilkenny	...	1255	Matthew Wren ...	...	1638
Hugh Belsham ...	...	1257	Benjamin Laney ...	...	1667
John Kirby...	...	1286	Peter Gunning ...	...	1675
William de Lude ...	...	1290	Francis Turner ...	...	1684
Ralph Walpole ...	...	1299	Simon Patrick ...	...	1691
Robert Orford ...	...	1302	John Moore ...	...	1707
John Keeton ...	...	1310	William Fleetwood ...	...	1714
John Hotham ...	...	1316	Thomas Green ...	...	1723
Simon Montacute ...	...	1337	Robert Butts ...	...	1738
Thomas de Lisle ...	...	1345	Thomas Gooch ...	...	1747
Simon Langham ...	...	1362	Matthias Mawson ...	...	1754
John Barnet ...	...	1366	Edmund Keane ...	...	1771
Thomas Arundel ...	...	1374	James Yorke ...	...	1781
John Fordham ...	...	1388	Thomas Dampier ...	...	1808
Philip Morgan ...	...	1426	Bowyer E. Sparke ...	...	1812
Lewis of Luxemburg	...	1438	Joseph Allen ...	...	1836
Thomas Bouchier ...	...	1443	Thomas Turton ...	...	1845
William Gray ...	...	1454	Edward Harold Browne	...	1864
John Morton ...	...	1479	Jas. Russell Woodford	...	1873
John Alcock ...	...	1486	Alwyne Compton ...	...	1886
Richard Redman ...	...	1501			
James Stanley ...	...	1506			
Nicolas West ...	...	1515			

EXETER.

While the south-western peninsula was still unconquered by the Saxons, it seems to have had two lines of bishops of the ancient British Church—one line in Cornwall (which has been happily revived in our days in the new diocese of Truro) and one in Devonshire. The West Saxon kingdom was continually encroaching upon the free Britons, and the jurisdiction of the see of Winchester

advanced together with it ; but in 705 that great see was divided, and part of Devonshire was included in the Sherborne bishopric. In the course of the eighth and ninth centuries, the West Saxon rule was extended over the whole of Devonshire, and the county was created into a separate diocese, with its see first (905) for a short time at Bishop's Tawton, and then (about 912) at Crediton. Eadulf was the first bishop at Crediton. For a time the bishops of Crediton exercised authority over the conquered parts of Cornwall ; but when the whole of Cornwall was conquered by Athelstan (925—940) it was created into a separate see. Ten Cornish bishops and ten Devonshire bishops ruled contemporaneously, till the two sees were united, under Living (1035—1047), the chief counsellor of Canute ; and the see of the united bishopric was removed to Exeter under his successor, Leofric (1040—1072), a native of Lotharingia, in the time of the Confessor. He was not displaced at the Conquest ; and was succeeded by Osborne (1072—1103), who, though of Norman birth, had been educated in England, and continued the English customs.

The diocese consists of the county of Devon except 5 parishes ; divided into 3 archdeaconries, Exeter, Totnes, and Barnstaple ; 23 deaneries ; 511 parishes.

CREDITON (*Devonshire*).

ACCESS.

A.D.

	ACCESS.	A.D.			
Eadulf	909	Leofric ...	...	1046
Ethelgar	934	<i>(Removed the see to Exeter,</i>		
Elfwold	c. 953	1049-50.)		
Sideman	973	CORNWALL.		
Elfric	977	Conan ...	...	c. 931
Elfwold	988	Comoere ...	...
Eadnoth	c. 1012	Wulfsy ...	...	c. 976
Living	1027	Ealdred ...	...	c. 993
<i>(Procurer of union of Devon</i>			Burwold ...	...	c. 1018
<i>and Cornwall.)</i>			Living ...	...	c. 1027

EXETER.			ACCESS. A.D.		
Osbern	...	...	1072	William Alley	... 1560
William Warelwast	...	...	1107	William Bradbridge	... 1571
Robert Chichester	...	...	1138	John Wotton	... 1579
Robert Warelwast	...	...	1155	Gervas Babington	... 1595
Bartholomew	...	...	1162	William Cotton	... 1598
John FitzLuke	...	...	1186	Valentine Carey	... 1621
Henry Marshall	...	...	1194	Joseph Hall	... 1627
Simon of Apulia	...	...	1214	Ralph Brownrigg	... 1642
William Brewer	...	...	1224	John Gauden	... 1660
Richard Blondy	...	...	1245	Seth Ward	... 1662
Walter Bronscomb	...	...	1258	Antony Sparrow	... 1667
Peter Wyville	...	...	1280	Thomas Lamplugh	... 1676
Thomas Button	...	...	1292	Jonathan Trelawny	... 1689
Walter Stapleton	...	...	1308	Offspring Blackall	... 1708
James Berkeley	...	...	1327	Launcelot Blackburn	1717
John Grandison	...	...	1327	Stephen Watson	... 1724
Thomas Brentingham	...	...	1370	Nicolas Claggett	... 1742
Edmund Stafford	...	...	1395	George Lavington	... 1747
John Catterick	...	...	1419	Frederick Keppel	... 1762
Edmund Lacy	...	...	1420	John Ross	... 1778
George Neville	...	...	1458	William Butler	... 1792
John Booth	...	...	1465	Henry R. Courtenay	.. 1797
Peter Courtenay	...	...	1478	John Fisher	... 1803
Richard Fox	...	...	1487	George Pelham	... 1807
Oliver King	...	...	1493	William Carey	... 1820
Richard Redman	...	...	1496	Christopher Bethell	... 1830
John Arundel	...	...	1502	Henry Phillpotts	... 1831
Hugh Oldham	...	...	1505	Frederick Temple	... 1869
J. Harman <i>or</i> Voysey	...	...	1519	Edw. Hy. Bickersteth	1885
Miles Coverdale	...	...	1551	SUFFRAGAN BISHOP OF	
James Turberville	...	...	1555	CREDITON.	
				R. E. Trefusis	... 1897

GLOUCESTER AND BRISTOL

is not, like Bath and Wells, or Coventry and Lichfield, the double title of one diocese, it is the title of two distinct dioceses united in one hand in quite modern times. BRISTOL was founded by Henry VIII. in 1542, taken chiefly out of Salisbury, with portions of Wilts and Worcester.

During a great part of Queen Elizabeth's reign this see was held *in commendam* by the Bishop of Gloucester. GLOUCESTER was also founded by Henry VIII. at the same time, taken chiefly out of Worcester. The church of the great Benedictine monastery at Gloucester supplied a grand cathedral church, and a portion of its estates sufficed to endow the see. John Wakeman, who had been Abbot of Tewkesbury, was the first bishop. By 6 and 7 Will. IV. c. 77 (Aug. 13, 1836), and an Order in Council, Oct. 7, 1836, the dioceses of Gloucester and Bristol were consolidated. But by 47 and 48 Vict. c. 66 (Aug. 14, 1884), provision is made for the separation of the two dioceses, dependent on the provision of an endowment of the see of Bristol.

The united dioceses include the county of Gloucester, parts of Somerset and Wilts, and of counties adjacent, and the city and county of Bristol; divided into 3 archdeaconries, Gloucester, Cirencester, and Bristol; 21 deaneries; 498 parishes.

BRISTOL.

			ACCESS. A.D.	
			Jonathan Trelawny ...	1685
Paul Bush ...	...	1542	Gilbert Ironside ...	1689
John Holyman ...	...	1554	John Hall ...	1691
Richard Cheney ...	...	1562	John Robinson ...	1710
John Bullingham ...	...	1581	George Smallridge ...	1714
Richard Fletcher ...	...	1589	Hugh Boulter ...	1719
(Vacant, 1593—1603.)			William Bradshaw ...	1724
John Thornborough ...	...	1603	Charles Cecil ...	1733
Nicolas Felton ...	...	1617	Thomas Secker ...	1735
Rowland Searchfield ...	...	1619	Thomas Gooch ...	1737
Robert Wright ...	...	1623	Joseph Butler ...	1738
George Coke ...	...	1633	John Conybeare ...	1750
Robert Skinner ...	...	1637	John Hume ...	1756
Thomas Westfield ...	...	1642	Philip Young ...	1758
Thomas Howell ...	...	1644	Thomas Newton ...	1761
Gilbert Ironside ...	...	1661	Lewis Bagot ...	1782
Guy Carleton ...	...	1672	Christopher Wilson ...	1783
William Gulston ...	...	1679	Spencer Madan ...	1792
John Lake ...	...	1684	Henry R. Courtenay ...	1794

	ACCESS. A.D.		ACCESS. A.D.
Ffoll. H. W. Cornwall	1797	William Nicholson ...	1661
George Pelham ...	1803	John Pritchett ...	1672
John Luxmoore ...	1807	Robert Frampton ...	1681
William L. Mansell ...	1808	Edward Fowler ...	1691
John Kaye ...	1820	Richard Willis ...	1715
Robert Gray ...	1827	Joseph Wilcocks ...	1721
Joseph Allen ...	1834	Elius Sydall ...	1731
James Henry Monk	1836	Martin Benson ...	1735
<i>(United with Gloucester, 1836; see Gloucester and Bristol.)</i>		James Johnson ...	1752
GLOUCESTER.		William Warburton	1760
<i>(Taken out of Worcester.)</i>		James Yorke ...	1779
John Wakeman ...	1541	Samuel Hallifax ...	1781
John Hooper ...	1551	Richard Beadon ...	1789
James Brooks ...	1554	G. Isaac Huntingford	1802
Richard Cheyney ...	1562	Henry Ryder ...	1815
John Bullingham ...	1581	Christopher Bethell ...	1824
Godfrey Goldsbrough	1598	GLOUCESTER AND BRISTOL.	
Thomas Ravis ...	1605	James Henry Monk	1830
Henry Parry ...	1607	Charles Baring ...	1856
Giles Thompson ...	1611	William Thompson ...	1861
Miles Smith ...	1612	Chas. Jno. Ellicott ...	1863
Godfrey Goodman ...	1625		

HEREFORD.

This part of the country was only gradually absorbed into Mercia, and the British Church probably survived in it until it fell under the jurisdiction of the Mercian bishops. Archbishop Usher says that a bishop of Hereford was present in 544 at a synod convened by the Archbishop of Mercia; but the history of the see really begins with the division of the diocese of Mercia in 676, when that district, inhabited by the tribe of Hwiccas, which is now the county of Hereford, was made a separate diocese, with Putta for its first bishop.

The diocese consists of Hereford and parts of

Salop, Worcester, Radnor, and Montgomery; divided into 2 archdeaconries, Hereford and Ludlow; 21 deaneries; 426 parishes.

ACCESS.			ACCESS.		
		A.D.			A.D.
Putta (<i>succ.</i> 676)	...	669	Peter d'Acquablanca	...	1240
Tyrhtel	...	688	John Breton	...	1269
Torthere	...	710	Thomas Cantilupe	...	1275
Wahlstod	...	...	Richard Swinfield	...	1283
Cuthbert	...	736	Adam Orlton	...	1317
Podda	...	741	Thomas Charlton	...	1327
Hecca	...	c. 758	John Trilleck	...	1344
Ceadda	...	...	Lewis Charlton	...	1361
Aldberht	...	777	William Courtenay	...	1370
Esne	...	c. 785	John Gilbert	...	1375
Ceolmund	...	c. 788	John Trevenant	...	1389
Utel	...	c. 798	Robert Mascall	...	1404
Wulfhard	...	800	Edmund Lacey	...	1417
Beonna	...	823	Thomas Polton	...	1420
Eadulf	...	c. 836	Thomas Spofford	...	1422
Cuthwulf	...	837	Richard Beauchamp	...	1449
Mucel	...	...	Reginald Boulers	...	1451
Deorlaf	...	c. 866	John Stanbury	...	1453
Cynemund	...	888	Thomas Milling	...	1474
Edgar	...	c. 901	Edmund Audley	...	1492
Tidhelm	...	c. 930	Hadrian de Castello	...	1502
Wulfhelm	...	c. 939	Richard Mayhew	...	1504
Alfric	...	c. 941	Charles Booth	...	1516
Athulf	...	c. 973	Edward Fox	...	1535
Ethelstan	...	1012	John Skip	...	1539
Leofgar	...	1056	John Harley	...	1553
Walter	...	1061	Robert Parfew <i>or</i>	...	...
Robert de Losinga	...	1079	Wharton	...	1554
Gerard	...	1096	John Scory	...	1559
Reinhelm	...	1107	Herbert Westfaling	...	1586
Geoffrey de Clive	...	1115	Robert Bennett	...	1603
Richard	...	1121	Francis Godwin	...	1617
Robert de Bethune	...	1131	Augustine Lindsell	...	1634
Gilbert Ffolliott	...	1148	Matthew Wrenn	...	1635
Robert de Maledon	...	1163	Theophilus Field	...	1635
Robert Ffolliott	...	1174	George Coke	...	1636
William de Vere	...	1186	Nicolas Monk	...	1661
Giles de Bruce	...	1200	Herbert Croft	...	1662
Hugh de Mapenore	...	1216	Gilbert Ironside	...	1691
Hugh Ffolliott	...	1219	Humfrey Humphries	...	1701
Ralph Maidstone	...	1234	Philip Bisse	...	1713

	ACCESS.		ACCESS.
	A.D.		A.D.
Benjamin Hoadley ...	1721	G. Isaac Huntingford	1815
Henry Egerton ...	1724	Edward Grey ...	1832
James Beauclerk ...	1746	Thomas Musgrave ...	1837
John Harley ...	1787	Renn D. Hampden ...	1848
John Butler ...	1788	James Atlay ...	1868
Ffolliott H. W. Corne-		J. Percival ...	1895
wall ...	1803		
John Luxmore ...	1808		

LICHFIELD, CHESTER,¹ AND COVENTRY.

Lichfield represents the ancient see of Mercia. Peada, the son of King Penda, seeking a wife at the court of Northumbria, was converted there, and brought four priests back with him—Chadd, Addi, Betti, and Diuma, who preached chiefly about Leicester. In 655 Penda was defeated and slain by Oswy of Northumbria, and Diuma was made bishop of the whole of Mercia, and was succeeded by Ceolla. In 658 the Mercians reasserted their independence, Ceolla fled with Oswy, and Trumhere was made bishop; he was succeeded by Jaruman; he, on his death, by Wilfrid of York, whose seat at York was occupied by Chadd. Archbishop Theodore deposed Chadd and restored Wilfrid to York, and shortly afterwards transferred Chadd to Mercia, where he built a church and monastery at Lichfield. Soon afterwards the vast diocese was subdivided into Lichfield, Hereford, Worcester, Leicester, Lindsey, and Dorchester. For a brief period Lichfield was an archbishopric. When King Offa had made himself over-lord of Britain, he thought it belonged to his dignity to have his church independent. By his influence he obtained the consent of the Council of Cealchythe to the

¹ See Chester.

arrangement in 785, and the pope recognized it by sending the complimentary pall to Higbert. But on Offa's death (793) the arrangement fell through; the new suffragans of Lichfield did not wait for any formal decision, but sought consecration at Canterbury; and in 803 the Council of Cloveshoo formally restored Mercia to the province of Canterbury, the pope assenting to the measure. In ancient times, and until recent times, the see had a double name, Lichfield and Coventry, which came about in this way. In 1075 Peter removed the see to Chester; in 1102 his immediate successor, Robert, removed it to Coventry, and Roger de Clinton (or Hugh Novant) removed it back to Lichfield; but the monks of Coventry made a great opposition, which was compromised, as in the case of Bath and Wells, by the agreement that the bishop should be styled from both places; that they should choose the bishop alternately, and that the monks and the canons should form one chapter, of which the Prior of Coventry should be the chief. This continued down to the Reformation, when the priory of Coventry was dissolved, but the double title was still retained. By an Order in Council, January 24, 1837, the Archdeaconry of Coventry was transferred from this see to that of Worcester, and the Bishop of Lichfield then dropped the title of Coventry.

The diocese consists of the entire county of Stafford, and part of Salop; divided into 3 archdeaconries, Stafford, Stoke-upon-Trent, and Salop; 29 rural deaneries; 456 parishes.

LICHFIELD.				ACCESS.		
				A. D.	A. D.	
				ACCESS.		
				A. D.		
Diuma	656	Chad	...	664
Ceollach	658	Wilfrid	...	672
Trumhere	659	Saxulf	...	675
Jaruman	662	Hedda	...	691
				Aldwin (<i>Worc.</i>)	...	721

ACCESS.			ACCESS.		
A.D.			A.D.		
Huitta	...	737	William Borth	...	1447
Hemele	...	752	Nicolas Close	...	1452
Cuthfrith	...	765	Reginald Boulers	...	1453
Berthun	...	768	John Hales	...	1459
Higbert	...	779	William Smith	...	1493
Aldulf	...	c. 803	John Arundel	...	1496
Herewin	...	c. 816	Geoffrey Blyth	...	1503
Ethelwald	...	818	Rowland Lee	...	1534
Hunberht	...	828	Richard Sampson	...	1543
Kynferth	...	c. 836	Ralph Bayne	...	1554
Tumberht	...	c. 844	Thomas Bentham	...	1560
Ella or Elfwin	...	c. 926	William Overton	...	1580
Algar or Wulgar	...	c. 941	George Abbot	...	1609
Kinsy	...	c. 949	Richard Neile	...	1610
Winsy	...	c. 964	John Overall	...	1614
Elphege	...	973	Thomas Morton	...	1619
Godwin	...	c. 1004	Robert Wright	...	1632
Leofgar	...	1020	Accepted Frewen	...	1644
Brihtmar	...	1026	John Hacket	...	1661
Wulfsy	...	1039	Thomas Wood	...	1671
Leofwin	...	1053	William Lloyd	...	1692
Peter	...	1072	John Hough	...	1699
Robert de Limesey	...	1086	Edward Chandler	...	1717
Robert Peche	...	1121	Richard Smallbrooke	...	1731
<i>(Vacancy for two years then of Lichfield and Coventry.)</i>			Frederick Cornwallis	...	1750
Roger de Clinton	...	1129	John Egerton	...	1768
Walter Durdent	...	1149	Brownlow North	...	1771
Richard Peche	...	1161	Richard Hurd	...	1775
Gerard la Pucelle	...	1183	James Cornwallis	...	1781
Hugh Novant	...	1188	Henry Ryder	...	1824
Geoffrey Muschamp	...	1198	Samuel Butler	...	1836
William Cornhill	...	1215	James Bowstead	...	1840
Alexander Stavenby	...	1224	John Lonsdale	...	1843
Hugh Pateshull	...	1240	Geo. Augustus Selwyn	...	1867
Roger Wescham	...	1245	W. Dalrymple Maclagan	...	1878
Roger Longespee	...	1258	Augustus Legge	...	1891
Walter de Langton	...	1296			
Roger Northburgh	...	1322			
Robert Stretton	...	1360			
Walter Skirlaw	...	1368			
Richard Scroope	...	1386			
John Burghill	...	1398			
John Catterick	...	1415			
William Heyworth	...	1420			

SUFFRAGANS OF
SHREWSBURY.

Lewis Thomas	...	1537
Sir Lovelace T. Stamer	...	1888

LINCOLN.

Paulinus, the Bishop of Northumbria, preached the gospel as far south as Lincoln, where Blæcca, the "præfect" of the city, was converted, and built a stone church, which possibly was on the site of the present church of St. Paul, near the old Roman north gate of the city. Soon after; Lincolnshire was brought under the power of Mercia, and formed part of the vast Mercian diocese, whose see was at Lichfield. In 678 Egfrid of Northumbria recovered Lindsey—the northern part of Lincolnshire—and erected it into a separate diocese, whose see was at Sidnacester, which is in all probability now represented by the village of Stow. A succession of bishops can be traced here till 869, when it probably came to an end owing to the conquest of that part of the country by the Danes. After an interval of near a century there appears again a bishop of Lindsey, Leofwin, who in 953 removed the see to Dorchester.

Archbishop Theodore divided the see of Mercia, erecting a new see at Leicester (680), which continued till 869, when on the death of Ceolred, the Danes having conquered that part of the country, and made Leicester one of their strongholds, the see was removed to Dorchester, Oxon.

Dorchester had formerly been for forty years (634—676) the seat of the West Saxon bishopric, till Headda (676) removed it to Winchester. After the removal of the see of Leicester, about 870, to Dorchester, there is a succession of eleven bishops there, from Alfheard to Wulfwy in 1067.

On the death of Wulfwy, the Conqueror gave the bishopric to Remigius, or Remi, a Benedictine monk of Fécamp, who for greater security removed the see to Lincoln, before the Council of London

in 1075 had ordered the removal of sees to the chief towns.

It was an immense diocese, extending from the Thames to the Humber, and including the counties of Oxford, Buckingham, Northampton, Bedford, Huntingdon, Leicester, Rutland, Cambridgeshire, and Lincoln; it was subsequently subdivided into the dioceses of Lincoln, Ely, Peterborough, Oxford, and Southwell.

The diocese now consists of the county of Lincoln, with part of Norfolk; divided into 2 archdeaconries, Lincoln and Stow; 41 deaneries; 582 parishes.

LINDSEY.

		ACCESS. A.D.			ACCESS. A.D.
Eadhed	...	...	Winsy	...	c. 926
Ethelwin	...	678	Oskytel	...	950
Eadgar	...	c. 706	Leofwin	...	c. 965
Kinbert	...	...	Eadnoth	...	c. 975
Alwig	...	733	Escwy	...	c. 979
Eadulf	...	750	Alfhelm	...	1002
Ceolwulf	...	767	Eadnoth	...	1006
Eadulf	...	796	Ethelric	...	1016
Berhtred	...	c. 838	Eadnoth	...	1034
			Ulf	...	1050
Leofwin	...	c. 953	Wulfwy	...	1053
Sigferth	...	c. 997	Remigius	...	1067

LINCOLN.

LEICESTER AND DORCHESTER.				
Cuthwin	...	680	Robert Bloett	... 1094
Wilfrid (<i>administered</i>	692—		Alexander	... 1123
705. <i>The see was joined</i>			Robert de Chesney	... 1148
<i>to Lichfield from 705 to 737</i>)			Walter de Coutances	1183
Thorhelm	...	737	Hugh de Grenoble	... 1186
Eadbert	...	764	William of Blois	... 1203
Unwona	...	c. 785	Hugh Wallis	... 1209
Werenbert	...	802	Robert Grosstete	... 1235
Hrethun	...	816	Henry Lexington	... 1254
Aldred	...	...	Richard Gravesend	... 1258
Ceoldred	...	840	Oliver Sutton	... 1280
Alheard	...	c. 888	John d'Alderby	... 1300
Ceolwulf	...	909	Henry Burwash	... 1320
			Thomas Bek	... 1342
			John Gynwell	... 1347

ACCESS.		ACCESS.	
	A.D.		A.D.
John Bokyngham ...	1363	Robert Sanderson ...	1660
Henry Beaufort ...	1398	Benjamin Laney ...	1663
Philip Repingdon ...	1405	William Fuller ...	1667
Richard Fleming ...	1420	Thomas Barlow ...	1675
William Gray ...	1431	Thomas Tenison ...	1692
William Alnwick ...	1436	James Gardiner ...	1695
Marmaduke Lumley ...	1450	William Wake ...	1705
John Chadworth ...	1452	Edmund Gibson ...	1716
Thomas Rotherham ...	1472	Richard Reynolds ...	1723
John Russell ...	1480	John Thomas ...	1744
William Smith ...	1496	John Green ...	1761
Thomas Wolsey ...	1514	Thomas Thurlow ...	1779
William Atwater ...	1514	George Pretymen ...	1787
John Longlands ...	1521	George Pelham ...	1820
Henry Holbeach ...	1547	John Kaye ...	1827
John Taylor ...	1552	John Jackson ...	1853
John White ...	1554	Chr. Wordsworth ...	1869
Thomas Watson ...	1557	Edward King ...	1885
Nicolas Bullingham ...	1560		
Thomas Cooper ...	1571		
William Wickham ...	1584		
William Chaderton ...	1595		
William Barlow ...	1608		
Richard Neile ...	1614		
George Mountain ...	1617		
John Williams ...	1621		
Thomas Winniffe ...	1642		

SUFFRAGANS OF
NOTTINGHAM.

Richard Barnes ...	1567
Henry Mackenzie ...	1870
Edward Trollope ...	1877

LLANDAFF.

The foundation of the see is attributed to Dubritius (Dyfrys), who was consecrated by Germanus in 449, according to Benedict of Gloucester, in 490 according to Geoffrey of Monmouth. His successor Zeilo was so famous as to be regarded as a second founder. The 'Book of Llandaff,' compiled 1120—1133, contains numerous legendary stories, names of bishops, and other records of the diocese, but they are of very little historical value. The Bishop of Oxford (Stubbs) gives a list of

apocryphal bishops, which we may omit till we come to

Cunehauc (died 927), cons. by Ethelred of Canterbury.

Libian (died 929), cons. by Athelin or Wulfhelm of Canterbury.

Pater (flourished 955).

Gucan, or Gucaur, cons. between 963 and 971 by St. Dunstan.

Bledre or Bedreu, cons. after 993 by Alfric of Canterbury.

Joseph, cons. 1022 or 1027 by Ethelnoth.

Herewald, 1056 (died 1103), cons. 1056 at London by Kinsy, Archbishop of York.

The diocese contains Monmouth, and parts of Brecknock, Glamorgan, and Hereford; divided into 2 archdeaconries, Monmouth and Llandaff; 20 deaneries; 244 parishes.

ACCESS. A.D.			ACCESS. A.D.		
Urban	...	1107	John Smith	...	1476
Uhtred	...	1140	John Marshall	...	1478
Nicolas ap Gurgant	...	1148	John Ingleby	...	1496
William Saltmarsh	...	1186	Miles Salley	...	1500
Henry of Abergavenny	...	1193	George de Athequa	...	1517
William of Goldclive	...	1219	Robert Holgate	...	1537
Elias of Radnor	...	1230	Antony Kitchin	or	
William de Burgh	...	1245	Dunstan	...	1545
John de la Ware	...	1254	Hugh Jones	...	1566
William of Radnor	...	1257	William Blethin	...	1575
William de Bruce	...	1266	Gervas Babington	...	1591
John of Monmouth	...	1297	William Morgan	...	1595
John Eaglescliffe	...	1323	Francis Godwin	...	1601
John Pascall	...	1347	George Carleton	...	1618
Roger Cradock	...	1361	Theophilus Field	...	1619
Thomas Rushook	...	1383	William Murray	...	1627
William Bottlesham	...	1386	Morgan Owen	...	1640
Edmund Bromfield	...	1389	Hugh Lloyd	...	1660
Tideman de Winchcomb	...	1393	Francis Dacres	...	1667
Andrew Barrett	...	1395	William Lloyd	...	1675
John Burghill	...	1396	William Beaw	...	1679
Thomas Peverell	...	1398	John Tyler	...	1706
John de la Zouch	...	1408	Robert Clavering	...	1725
John Wells	...	1425	John Harris	...	1729
Nicolas Ashbey	...	1441	Matthias Mawson	...	1739
John Hunden	...	1458	John Gilbert	...	1740

ACCESS.			ACCESS.		
A.D.			A.D.		
Edward Cressett	...	1749	William van Mildert	...	1819
Richard Newcome	...	1755	Charles R. Sumner	...	1826
John Ewer	...	1761	Edward Copleston	...	1828
Jonathan Shipley	...	1769	Alfred Ollivant	...	1849
Shute Barrington	...	1769	Richard Lewis	...	1883
Richard Watson	...	1782			
Herbert Marsh	...	1816			

For list of bishops of Llandaff from Dubritius (449 or 490) to Herewald, 1056, consecrated at London by Kinsy, Archbishop of York, see *Registrum Sacrum Anglicanum*, p. 155.

LIVERPOOL.

Constituted under the Bishoprics Act, 1878 (41 and 42 Vict. c. 68), and an Order in Council dated March 24, 1880, under which its establishment was to date from April 9, 1880. It was formed out of the diocese of Chester.

The diocese consists of part of the county of Lancashire; divided into 2 archdeaconries, Liverpool and Warrington; 10 deaneries; 201 parishes.

					ACCESS.
					A.D.
John Chas. Ryle	...	...	...	...	1880

MANCHESTER.

The first report of the Ecclesiastical Commission in 1836 recommended the formation of two new dioceses in the province of York, viz. Ripon and Manchester, and these were constituted by 6 and 7 Wm. IV. c. 77 (Aug. 13, 1836), and 10 and 11 Vict. c. 108; but circumstances delayed the foundation of Manchester till 1847, when it was constituted under the above Act, and an Order in Council dated Aug.

10, 1847, under which its establishment was to date from Aug. 31, 1847.

The new diocese was chiefly taken out of the old diocese of Chester; the fine collegiate church of Manchester afforded a suitable cathedral, and the master and fellows of the collegiate staff were converted into the dean and canons of the new foundation.

The diocese consists of part of the county of Lancashire, with portions of Chester and York; 3 archdeaconries, Manchester, Lancaster, Blackburn; 21 deaneries, 514 parishes.

					ACCESS. A. D.
James Prince Lee	...	...	...	...	1847
Jas. Fraser	...	...	...	...	1870
Jas. Moorhouse	...	...	...	...	1886

NEWCASTLE.

In order to relieve the onerous diocese of Durham, a new diocese was constituted under the Bishopricks Act, 1878 (41 and 42 Vict. c. 68), and an Order in Council dated May 17, 1882, under which its establishment was to date from May 23, 1882. Newcastle was chosen for its see town, the fine parish church serving for the cathedral.

The diocese consists of the county of Northumberland, the town and county of Berwick-on-Tweed, and part of Cumberland; divided into 2 archdeaconries, Northumberland and Lindisfarne; 11 deaneries; 178 parishes.

					ACCESS. A. D.
Ernest Roland Wilberforce	1882
Edgar Jacob	1895

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	ACCESS. A.D.		ACCESS. A.D.
Ethelfrith 736	Thomas Brown ...	1436
Eanferth c. 758	Walter le Hart ...	1446
Ethelwulf ...	... c. 781	James Goldwell ...	1472
Alheard ...	... c. 785	Thomas Jane ...	1499
Sibba ...	... c. 814	Richard Nykke ...	1501
Hunferth ...	...	William Repps <i>or</i> Rugg	1536
Humbert ...	... c. 824	Thomas Thirlby ...	1550
Eadulf ...	... c. 956	John Hopton ...	1554
Elfric ...	...	John Parkhurst ...	1560
Theodred ...	... c. 975	Edmund Freke ...	1575
Theodred ...	...	Edmund Scambier ...	1585
Elfstan ...	... 995	William Redman ...	1595
Algar ...	... c. 1001	John Jegon ...	1603
Alwin ...	... 1016	John Overall ...	1618
Elfric ...	...	Samuel Harsnett ...	1619
Elfric ...	... 1038	Francis White ...	1629
Stigand ...	... 1043	Richard Corbett ...	1632
Ethelmar ...	... 1047	Matthew Wren ...	1635
THETFORD AND NORWICH.		Richard Montagu ...	1638
Herbert ...	... 1070	Joseph Hall ...	1641
William de Beaufeu	1086	Edward Reynolds ...	1661
Herbert de Losinga ...	1091	Antony Sparrow ...	1676
Everard ...	... 1121	William Lloyd ...	1685
William de Turbe ...	... 1146	John Moore ...	1691
John of Oxford ...	... 1175	Charles Trimmell ...	1708
John de Gray ...	... 1200	Thomas Green ...	1721
Pandulf Masca ...	... 1222	John Leng ...	... 1723
Thomas Blunville ...	... 1226	William Baker ...	... 1727
William de Raleigh ...	1239	Robert Butts ...	... 1733
Walter Suffield <i>or</i>	} 1245	Thomas Gooch ...	... 1738
Calthorp ...		Samuel Lisle ...	... 1748
Simon de Wanton <i>or</i>		Thomas Hayter ...	... 1749
Walton ...	... 1258	Philip Young ...	... 1761
Roger Skirving ...	... 1266	Lewis Bagot ...	... 1783
William Middleton ...	... 1278	George Horne ...	... 1790
Ralph Walpole ...	... 1289	Charles Manners Sutton	1792
John Salmon ...	... 1299	Henry Bathurst ...	... 1805
William Ayermin ...	... 1325	Edward Stanley ...	... 1837
Antony Bek ...	... 1337	Samuel Hinds ...	... 1849
William Bateman ...	... 1344	John Thomas Pelham	1857
Thomas Percy ...	... 1356	John Sheepshanks ...	1893
Henry Spenser ...	... 1370	SUFFRAGAN OF THETFORD.	
Alexander Tottington	1407	John Salisbury ...	... 1536
Richard Courtenay ...	1413	A. T. Lloyd ...	... 1894
John Wakering ...	1416	SUFFRAGAN OF IPSWICH.	
William Alnwick ...	1426	Thos. Manning ...	... 1536

OXFORD.

Constituted by Henry VIII. in 1541 out of the diocese of Lincoln. Endowed out of the dissolved monasteries of Abingdon and Osney, with the church of Osney for its cathedral. But five years afterwards the see was removed to the church of St. Frideswide, Oxford, which was re-named Christ Church. Robert King, Abbot of Osney, was made the first bishop. The deans are styled Deans of Christ Church, and are the heads of the college of that name, the canons being fellows of the college.

The diocese consists of Oxford, Berks, and Bucks, with portions of adjacent counties; divided into 3 archdeaconries, Oxford, Berks, and Bucks; 31 deaneries; 651 parishes.

The transfer of Windsor in 1845 from the diocese of Salisbury to that of Oxford, carried with it the Chancellorship of the Order of the Garter.

ACCESS. A.D.			ACCESS. A.D.		
Robert King	...	1545	John Hough	...	1690
Hugh Curwen	...	1567	William Talbot	...	1699
<i>(Vacant, 1568—1589.)</i>			John Potter	...	1715
John Underhill	...	1589	Thomas Secker	...	1737
<i>(Vacant, 1592—1604.)</i>			John Hume	...	1758
John Bridges	...	1604	Robert Lowth	...	1766
John Howson	...	1619	John Butler	...	1777
Richard Corbet	...	1628	Edward Smallwell	...	1788
John Bancroft	...	1632	John Randolph	...	1799
Robert Skinner	...	1641	Charles Moss	...	1807
William Paul	...	1663	William Jackson	...	1812
Walter Blandford	...	1665	Edward Legge	...	1816
Nathanael Crewe	...	1671	Charles Lloyd	...	1827
Henry Compton	...	1674	Richard Bagot	...	1829
John Fell	...	1676	Samuel Wilberforce	...	1845
Samuel Parker	...	1686	Jno. Fielder Mackarness	...	1869
Timothy Hall	...	1688	William Stubbs	...	1888

BISHOP SUFFRAGAN OF READING.

J. L. Randall 1889

PETERBOROUGH

was constituted by Henry VIII. out of Lincoln; the great abbey supplied a cathedral church and endowments for the new foundation, and the last abbot became the first bishop.

The diocese consists of Leicester, Northampton, and Rutland, with portions of adjoining counties; divided into 3 archdeaconries, Leicester, Northants, and Oakham; 40 deaneries; 577 parishes.

	ACCESS.		ACCESS.
	A. D.		A. D.
John Chamber	... 1541	John Thomas	... 1747
David Poole	... 1557	Richard Terrick	... 1757
Edmund Scambler	... 1561	Robert Lambe	... 1764
Richard Howland	... 1585	John Hinchcliffe	... 1769
Thomas Dove	... 1601	Spencer Madan	... 1794
William Piers	... 1630	John Parsons	... 1813
Augustine Lindsell	... 1633	Herbert Marsh	... 1816
Francis Dee	... 1634	George Davys	... 1839
John Towers	... 1639	Francis Jeune	... 1864
Benjamin Laney	... 1660	Wm. Connor Magee	1868
Joseph Henshaw	... 1663	Mandell Creighton	... 1891
William Lloyd	... 1679	Ed. Carr Glyn	... 1897
Thomas White	... 1685		
Richard Cumberland	1691		
White Kennett	... 1718		
Robert Clavering	... 1729		

BISHOP SUFFRAGAN OF
LEICESTER.

Francis H. Thicknesse 1888

RIPON.

Ripon was for a while the see of a bishop in Saxon times, Archbishop Theodore having made it the see of one of the portions into which he divided the vast diocese of Northumbria, and Eadhed was its first bishop, A.D. 679. But it soon lost its honour, and was merged in the diocese of York.

The first Report of the Ecclesiastical Commission in 1836 recommended the formation of two new dioceses in the province of York, viz. of Ripon and Manchester. The ancient territorial division of the West Riding was constituted a new diocese under 6 and 7 Wm. IV. c. 77 (Aug. 13, 1836), and an Order in Council dated Oct. 5, 1836, under which its establishment was to date from Oct. 7, 1836. The grand old minster church of Ripon afforded a suitable cathedral church, and the clerical staff of the minster supplied a dean and canons.

The diocese consists of parts of the West and North Ridings of Yorkshire, and part of Lancashire. It has 3 archdeaconries, Craven, Richmond, and Ripon; 19 deaneries; 555 parishes.

		BISHOPS SUFFRAGAN OF PENRITH.	
	ACCESS. A.D.		ACCESS. A.D.
Chas. Thos. Longley	1836	John Bird (<i>prob. Suff. to Carlisle</i>) ...	1537
Robert Bickersteth ...	1856		
Wm. Boyd Carpenter	1884		
		John James Puleine	1888

ROCHESTER.

The diocese was founded by St. Augustine about seven years after his settlement at Canterbury (604 A.D.), probably for a sub-tribe of Jutes settled in the north-west corner of the kingdom of Kent. The Bishop of Rochester was the suffragan of Canterbury in a rather unusual sense: he was nominated by the archbishop, and did homage to him for the temporalities; was his chaplain, and bore his cross before him.

The diocese now consists of parts of Kent, Surrey, and Sussex; divided into 3 archdeaconries,

Rochester, Southwark, and Kingston-on-Thames ;
19 deaneries ; 304 parishes.

ACCESS.			ACCESS.		
		A. D.			A. D.
Justus ...	...	604	John Bradfield ...	...	1278
Romanus ...	...	624	Thomas Ingaldsthorpe	...	1283
Paulinus (<i>consecr.</i> 625)	...	633	Thomas of Wouldham	...	1292
Ithamar ...	...	644	Haynso Heath ...	...	1319
Damian ...	...	655	John Sheppy ...	...	1353
Putta ...	...	669	William Whittlesey ...	...	1362
Cuichelm ...	...	676	Thomas Trilleck ...	...	1364
Gebmund ...	...	678	Thomas Brinton ...	...	1373
Tobias ...	...	693	William Bottlesham	...	1389
Eadulf ...	...	727	John Bottlesham ...	...	1400
Dunno ...	...	741	Richard Young ...	...	1404
Eardulf ...	...	747	John Kemp ...	...	1419
Diora ...	...	c. 775	John Langdon ...	...	1422
Weremund...	...	c. 785	Thomas Brown ...	...	1435
Beornmund	...	c. 805	William Wells ...	...	1437
Tatnoth ...	...	844	John Lowe ...	...	1444
Badenoth ...	...	...	Thomas Rotherham	...	1468
Weremund...	...	c. 860	John Alcock ...	...	1472
Cuthwulf ...	...	c. 868	John Russell ...	...	1476
Swithulf ...	...	...	Edmund Audley ...	...	1480
Ceolmund ...	...	c. 904	Thomas Savage ...	...	1493
Kynferth ...	...	c. 916	Richard FitzJames	...	1497
Burrhic ...	...	c. 934	John Fisher ...	...	1504
Elfstan ...	...	c. 964	John Hilsey ...	...	1535
Godwin ...	...	995	Nicolas Heath ...	...	1540
Godwin ...	...	...	Henry Holbeach	...	1544
Siward ...	...	1058	Nicolas Ridley	...	1547
Arnostus ...	...	1076	John Poynt	...	1550
Gundulf ...	...	1077	John Scory ...	...	1551
Ralph d'Escures	...	1108	Maurice Griffin	...	1554
Ernulf ...	...	1115	Edmund Gheast	...	1560
John ...	...	1125	Edmund Freke	...	1572
John (z. Wharton)	...	c. 1137	John Piers ...	...	1576
Asceline ...	...	1142	John Young ...	...	1578
Walter ...	...	1148	William Barlow	...	1605
Waleran ...	...	1182	Richard Neile	...	1608
Gilbert Glanville	...	1185	John Buckeridge	...	1611
Benedict de Sansetun	...	1215	Walter Curll	...	1628
Henry Sandford	...	1227	John Bowle	...	1630
Richard Wendover	...	1238	John Warner	...	1638
Lawrence de S. Martin	...	1251	John Dolben	...	1666
Walter de Merton	...	1274	Francis Turner	...	1683

ACCESS. A.D.			ACCESS. D.A.		
Thomas Spratt	...	1684	George Murray	...	1827
Francis Atterbury	...	1713	Jos. Collon Wigram		1860
Samuel Bradford	...	1723	Thos. Legh Claughton		1867
Joseph Wilcocks	...	1731	Ant. Wilson Thorold		1877
Zachary Pearce	...	1756	Randall T. Davidson		1891
John Thomas...	...	1774	Ed. Stuart Talbot	...	1895
Samuel Horsley	...	1793	BISHOP SUFFRAGAN OF SOUTHWARK.		
Thomas Dampier	...	1802			
Walter King	...	1809			
Hugh Percy	...	1827	H. W. Yeatman	...	1891

ST. ALBAN'S.

Among the recent rearrangements of dioceses it seemed convenient to take Essex and Herts out of Rochester and to erect them into a new diocese. This was done by Act of Parliament, 38 and 39 Vict. c. 34, and an Order in Council of April 30, 1877, under which the establishment of the new diocese was to date from May 4, 1877. The venerable abbey church of St. Alban, proto-martyr of Britain, was chosen for the cathedral church, and the endowment of the see was supplied by voluntary subscriptions.

The diocese consists of Essex, Herts, and parts of adjoining counties; divided into 3 archdeaconries, St. Alban's, Essex, and Colchester; 43 deaneries; 601 parishes. The Bishop of Rochester elected to take this portion of the divided diocese, and was accordingly the first Bishop of St. Alban's.

ACCESS. A.D.			ACCESS. A.D.		
Thos. Legh Claughton	1877		John Sterne	...	1567
John Wogan Festing	1890		<i>(Probably Suffragans to Rochester.)</i>		
BISHOPS SUFFRAGAN OF COLCHESTER.			Alfred Blomfield	...	1882
			H. F. Johnson	...	1894
Wm. Moore	...	1536			

ST. ASAPH.

St. Kentigern is said to have come from Cumbria to Wales and founded this see, and then to have returned to Scotland, leaving Asaph as his successor. The history of the see is a complete blank from that time to the consecration of Gilbert. It seems to have remained independent of Canterbury later than the other Welsh bishoprics.

The diocese consists of the counties of Denbigh and Flint, with parts of Carnarvon, Montgomery, Merioneth, and Salop; divided into 3 archdeaconries, Montgomery, St. Asaph, and Wrexham; 16 deaneries; 204 parishes.

ACCESS.			ACCESS.		
A.D.			A.D.		
Gilbert	...	1143	Michael Deacon	...	1496
Geoffrey Arthur	...	1152	David ap Yorweth	...	1500
Richard	...	1154	David ap Owen	...	1504
Geoffrey	...	1160	Edmund Birkhead	...	1513
Adam	...	1175	Henry Standish	...	1518
John	...	1183	Robert Wharton	...	1536
Reiner	...	1186	Thomas Goldwell	...	1555
Abraham	...	1225	Richard Davies	...	1560
Hugh	...	1235	Thomas Davies	...	1561
Howel ap Ednevet	...	1240	William Hughes	...	1573
Anian	...	1249	William Morgan	...	1601
John	...	1267	Richard Parry	...	1604
Anian Schonaw	...	1268	John Hanmer	...	1624
Leoline Bromfield	...	1293	John Owen...	...	1629
David ap Blethyn	...	1315	George Griffith	...	1660
John Trevor	...	1352	Henry Glemham	...	1667
Leoline ap Madoc	...	1357	Isaac Barrow	...	1670
Wm. Spridlington	...	1376	William Lloyd	...	1680
Lawrence Child	...	1382	Edward Jones	...	1692
Alexander Bache	...	1390	George Hooper	...	1703
John Trevor	...	1395	William Beveridge	...	1704
Robert Lancaster	...	1411	William Fleetwood	...	1708
John Lowe	...	1433	John Wynne	...	1715
Reginal Peacock	...	1444	Francis Hare	...	1717
Thomas Knight	...	1451	Thomas Tanner	...	1732
Richard Redman	...	1471	Isaac Maddox	...	1736

ACCESS.			ACCESS.		
		A.D.			A.D.
Samuel Lisle	...	1744	John Luxmore	...	1815
Robert H. Drummond		1748	William Carey	...	1830
Richard Newcome	...	1761	Thomas Vowler Short		1846
Jonathan Shipley	...	1769	Joshua Hughes	...	1870
Samuel Hallifax	...	1789	Alf. Geo. Edwards	...	1889
Lewis Bagot	...	1790			
Samuel Horsley	...	1802			
William Cleaver	...	1806			

ST. DAVID'S.

It is claimed for this see that it is the successor of the primitive metropolitan see of Wales originally founded at Caerleon. In the time of King Arthur, the legend runs, Caerleon was found too near the Saxon border, and St. David translated it to a place called Meneir, on the peninsula in the south-west of Wales. From thence the bishops styled themselves Menevensis; but the name of the place was changed to St. David's in honour of the bishop. The Bishop of Oxford (Stubbs) gives a list of names of apocryphal early bishops. From the year 1023 the succession is ascertained; yet not without great difficulties.

DIED.			DIED.		
Mergencuth	...	1023 or 1025	<i>returned</i>	1078,	
Ervin or Ernion		1038 or 1040	<i>died</i>	...	1088
Tramerin (<i>was</i>			Abraham	...	1076 or 1078
<i>suffragan to</i>			Rithmarch	...	1088 or 1096
<i>Ethelstan of</i>			Wilfrid or Grif-		
<i>Hereford</i>)	...	1055	<i>fith, suspended</i>		
Joseph...	...	1060 or 1064	<i>and afterwards</i>		
Bleithud	...	1071	<i>restored by St.</i>		
Sulghein, <i>re-</i>			<i>Anselm, 1096,</i>		
<i>signed</i>	1076,		<i>and died</i>	...	1115

On the death of Wilfrid the clergy elected Daniel, a son of Salien; but King Henry took upon himself to nominate Bernard.

The diocese consists of the counties of Brecon, Cardigan, Carmarthen, Pembroke, Radnor, with

part of Glamorgan; divided into 4 archdeaconries, Cardigan, Brecon, Carmarthen and St. David's; 31 deaneries; 380 parishes.

'History and Antiquities of St. David's,' by Basil Jones (Bishop of St. David's) and E. A. Freeman, and St. David's volume of 'Diocesan Histories' (S.P.C.K.).

	ACCESS. A.D.		ACCESS. A.D.
Bernard (<i>consecrated by Archbhp. of Cant.</i>)	1115	Thomas Young	1560
David Fitzgerald	1148	Richard Davies	1561
Peter de Leia	1176	Marmaduke Middleton	1582
Geoffrey Heelaw	1203	Antony Rudd	1594
Gervas	1215	Richard Melbourne	1615
Anselm le Gras	1231	William Laud	1621
Thomas Wallensis	1248	Theophilus Field	1627
Richard de Carew	1256	Roger Mainwaring	1636
Thomas Bek	1280	William Lacy	1660
David Martin	1296	William Thomas	1678
Henry Gower	1328	Laurence Womock	1683
John Thoresby	1347	John Lloyd	1686
Reginald Brian	1350	Thomas Watson	1687
Thomas Fastolf	1352	George Bull	1705
Adam Houghton	1362	Philip Bisse	1710
John Gilbert	1389	Adam Ottley	1713
Guy de Mohun	1397	Richard Smallbrooke	1724
Henry Chicheley	1408	Elias Sydall	1731
John Catterick	1414	Nicolas Claggett	1732
Stephen Patrington	1415	Edward Willes	1743
Benedict Nicolls	1418	Richard Trevor	1744
Thomas Rudborne	1434	Antony Ellis	1753
William Linwood	1442	Samuel Squire	1761
John Langton	1447	Robert Lowth	1766
John de la Bere	1447	Charles Moss	1766
Robert Tully	1460	James Yorke	1774
Richard Martin	1482	John Warren	1779
Thomas Langton	1483	Edward Smallwell	1783
Hugh Pavy	1485	Samuel Horsley	1788
John Morgan	1496	William Stuart	1794
Robert Shelborn	1505	George Murray	1801
Edward Vaughan	1509	Thomas Burgess	1803
Richard Rawlins	1523	John B. Jenkinson	1825
William Barlow	1536	Connop Thirlwall	1840
Robert Ferrar	1548	Wm. Basil Jones	1874
Henry Morgan	1554	John Owen	1897

BP. SUFFRAGAN OF SWANSEA: John Lloyd ... 1890

SALISBURY.

The Church of the West Saxons was founded by Birinus, who fixed his see at Dorchester, Oxon. At the beginning of the eighth century the diocese was divided into two dioceses, having their sees at Winchester and Sherborne. At the beginning of the tenth century these two dioceses were again divided into five, with their sees at Winchester, Wells, Crediton, Ramsbury, and Sherborne. It is the last two with which we are here concerned. After another century and a half Herman, a Fleming patronized by Edward the Confessor, held both sees, residing chiefly at Sherborne; but in 1075 he forsook both it and Ramsbury, and removed his see to Old Sarum, where he began to build a cathedral for the united diocese of Sarum or Salisbury. Subsequently Bishop Richard Poore, in 1220, removed the see to Salisbury, and built the present beautiful cathedral.

The diocese consists of the counties of Dorset and the greater part of Wilts; divided into 3 arch-deaconries, Dorset, Wilts, and Sarum; 31 deaneries; 490 parishes.

SHERBORNE.			ACCESS.		
		ACCESS.			ACCESS.
		A. D.			A. D.
Aldhelm ...	...	705	Sigelm ...	...	c. 926
Forthere ...	...	709	Alfred ...	...	933
Herewald ...	...	736	Wulfsy ...	...	c. 943
Aethelmod ...	...	c. 778	Elfworld ...	...	958
Denefrith ...	...	793	Ethelsey ...	...	978
Wigbert ...	...	c. 801	Wulfsy ...	...	992
Ealhstan ...	...	868	Ethelric ...	...	1001
Heahmund...	...	872	Ethelsey ...	...	c. 1012
Alfsy or Wulfsy	...	883	Brihtwy ...	...
Asser ...	...	c. 900	Elmer ...	...	1017
Ethelward ...	...	c. 910	Brihtwy ...	...	1023
Werstan ...	...		Elfworld ...	...	1045
Ethelbald ...	...		Herman (<i>succ.</i>)	...	1058

RAMSBURY.

	ACCESS. A.D.
Ethelstan ...	909
Odo ...	c. 927
Aelric ...	...
Osulf ...	c. 952
Elfstan ...	c. 974
Wulfgar ...	981
Siric ...	985
Elfric ...	990
Brihtwold ...	1005
Herman ...	1045

SALISBURY.

Osmund ...	1078
Roger ...	1107
Jocelin de Bailleul ...	1142
Hubert FitzWalter ...	1189
Herbert le Poore ...	1194
Richard le Poore ...	1217
Robert Bingham ...	1229
William of York ...	1247
Giles Bridport ...	1257
Walter de la Wyle ...	1263
Robert Wickhampton ...	1274
Walter Scammell ...	1284
Henry Brundeston ...	1287
William de la Corner ...	1289
Nicolas Longespée ...	1292
Simon de Gand ...	1297
Roger Mortival ...	1315
Robert Wyville ...	1330
Ralph Erghum ...	1375
John Waltham ...	1388
Richard Mitford ...	1395
Nicolas Bubwith ...	1407
Robert Hallam ...	1407
John Chandler ...	1417
Robert Neville ...	1427
William Aiscough ...	1438
Richard Beauchamp ...	1450
Lionel Woodville ...	1482
Thomas Langton ...	1485
Edmund Audley ...	1492
John Blyth ...	1493

ACCESS.
A.D.

Henry Dean ...	1500
Lorenzo Campeggio ...	1524
Nicolas Shaxton ...	1535
John Salcott <i>or</i> Capon ...	1539
John Jewell ...	1560
Edmund Gheast ...	1571
John Piers ...	1577
John Coldwell ...	1591
Henry Cotton ...	1598
Robert Abbot ...	1615
Martin Fotherby ...	1618
Robert Townson ...	1620
John Davenant ...	1621
Brian Duppa ...	1641
Humfrey Henchman ...	1660
John Earle ...	1663
Alexander Hyde ...	1665
Seth Ward ...	1667
Gilbert Burnet ...	1689
William Talbot ...	1715
Richard Willis ...	1721
Benjamin Hoadley ...	1723
Thomas Sherlock ...	1734
John Gilbert ...	1748
John Thomas ...	1757
Robert H. Drummond ...	1761
John Thomas ...	1761
John Hume ...	1766
Shute Barrington ...	1782
John Douglas ...	1791
John Fisher ...	1807
Thomas Burgess ...	1825
Edward Denison ...	1837
Walter K. Hamilton ...	1854
George Moberly ...	1869
John Wordsworth ...	1885

SUFFRAGAN OF
SHAFTESBURY.

John Bradley ...	1539
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SOUTHWELL

has a very venerable history. Bede says that Paulinus of York preached to and baptized the people hereabout, and began to build a church at a place which later historians identify as Southwell. From very early times down to the Reformation, Southwell was a kind of "peculiar" of the archbishops of York, who had a palace here in which they often resided. Southwell was one of the places in which Henry VIII. proposed to erect new sees; Richard Cox, afterwards Bishop of Ely, was actually nominated to the see in 1543, but the project was abandoned in the following year. It was at length constituted, for the relief of Lichfield and Lincoln, under the Bishopricks Act of 1878 (41 and 42 Vict. c. 68), and an Order in Council, February 2, 1884, under which its establishment was to date from February 5, 1884.

It comprises the two counties of Derby and Nottingham; divided into 2 archdeaconries, named after the counties; 31 deaneries; 458 parishes.

					ACCESS. A.D.
George Ridding	...	...	...	...	1884
BP. SUFFRAGAN OF DERBY; E. A. Were	...			...	1889

TRURO.

The history of the early Church in Cornwall is very obscure. It is probable that Cornwall had become to a great extent Christianized before the Romans left Britain. Cornwall, with Western Devonshire, known by the name of Damnonia, retained its independence under British princes, and the continuity of its Church life. We have no historical list of these Damnonian bishops, but the British bishops

who are recorded to have assisted in the consecration of St. Chad in A.D. 644 can hardly have come from any other region, and tradition has preserved some few names. Athelstan finally reduced Cornwall to subjection in 926, and incorporated the Cornish with the English Church, and Cornwall became thenceforward an English diocese. Where the see was originally fixed is not known; both St. Germans and the church of St. Petrock at Bodmin have historical claims, and it is possible that both were sees of bishops under the West Saxon rule. On the death of the Bishop of Cornwall in 1027, Living added Cornwall to his see of Crediton. In 1046 the see of the united dioceses was fixed at Exeter, Cornwall forming an archdeaconry of that see. The Cornish bishopric was reconstituted under the Bishopric of Truro Act, 1876 (39 and 40 Vict. c. 52), and an Order in Council, Dec. 9, 1876, under which its establishment was to date from Dec. 15, 1876. Truro was selected for the cathedral city.

The diocese comprises the county of Cornwall; divided into 2 archdeaconries, Cornwall and Bodmin; 12 deaneries, and 233 parishes.

				ACCESS. A. D.
Edward White Benson	...	...	...	1877
G. Howard Wilkinson	...	...	...	1883
John Gott ...	...	...	...	1891

WAKEFIELD.

Constituted under the Bishoprics Act, 1878 (41 and 42 Vict. c. 68), and an Order in Council dated May 17, 1888, under which its establishment was to date from May 18, 1888. It was

formed out of the dioceses of York and Ripon. It is divided into 2 archdeaconries, Halifax and Huddersfield ; 6 deaneries, and 167 parishes.

ACCESS.

A.D.

1888

Wm. Walsham How

WORCESTER.

Among the various tribes of which the Mercian kingdom was made up, the Hwiccas or Wiccii inhabited the left bank of the Severn, from the junction of the Avon for fifty miles northward. Two Wiccian princes were baptized in 661 A.D., and from that time the Christianization of the people is dated. Archbishop Theodore, in subdividing the Mercian diocese, assigned a separate bishop to the South Wiccians. St. Peter's, Worcester, afforded a suitable cathedral, and the famous convent of Hilda at Whitby supplied the earliest bishops.

One remarkable result of the Danish invasions of England was a close connection between the diocese of Worcester and that of York. Four bishops during the latter part of the tenth century and the earlier quarter of the eleventh, were one after another raised from Worcester to York, and held both sees together. The historian of York says that the northern diocese, peopled with Danish settlers, was so much a Danish Church that its bishop was allowed to retain Worcester, or to nominate a relative to it, as a means of attaching him to the church system of the rest of England. The remarkable relations which had so long existed between the sees of York and Worcester led the first Norman Archbishop of York to claim jurisdiction over Worcester ; but two Councils in 1072

decided that Worcester was in the southern province, and under the jurisdiction of Canterbury.

The diocese comprises the counties of Warwick and Worcester, part of Stafford, and portions of adjoining counties; divided into 3 archdeaconries, Worcester, Coventry, and Birmingham; 31 deaneries; 473 parishes.

ACCESS.			ACCESS.		
		A.D.			A.D.
Bosel	...	680	Silvester of Evesham	...	1216
Oftfor	...	692	William of Blois	...	1218
Egwin	...	693	Walter Cantilupe	...	1237
Wilfrid	...	717	Nicolas of Ely	...	1266
Milred	...	743	Godfrey Giffard	...	1268
Weremund	...	775	William Gainsborough	...	1302
Tilhere	...	777	Walter Reynolds	...	1308
Heathored	...	781	Walter Maidstone	...	1313
Deneberht	...	798	Thomas Cobham	...	1317
Eadberht	...	822	Adam Orlton	...	1327
Aelhun	...	848	Simon Montacute	...	1334
Werefrith	...	873	Thomas Hemenhale	...	1337
Ethelhun	...	915	Wulstan Bransford	...	1339
Wilferth	...	922	John Thoresby	...	1350
Kinewold	...	929	Reginald Brian	...	1352
Dunstan	...	957	John Barnet	...	1362
Oswald	...	961	William Whittlesey	...	1364
Aldulf	...	992	William de Lynn	...	1368
Wulfstan	...	1003	Henry Wakefield	...	1375
Leofsin	...	1016	Tideman de Winch-		
Brighteag	...	1033	comb	...	1395
Living (<i>succ.</i>)	...	1038	Richard Clifford	...	1401
Ealdred	...	1044	Thomas Peverell	...	1407
Wulfstan	...	1062	Philip Morgan	...	1419
Samson	...	1096	Thomas Polton	...	1426
Theulf	...	1015	Thomas Bouchier	...	1435
Simon	...	1025	John Carpenter	...	1444
John of Pageham	...	1051	John Alcock	...	1476
Alfred	...	1058	Robert Morton	...	1487
Roger	...	1164	John de Gigliis	...	1497
Baldwin	...	1180	Silvester de Gigliis	...	1498
William Northall	...	1186	Julius de Medicis	...	1521
Robert FitzRalph	...	1191	Jerome Ghinucci	...	1522
Robert de Soilli	...	1193	Hugh Latimer	...	1535
John of Coutances	...	1196	John Bale	...	1539
Mauger	...	1200	Nicolas Heath	...	1543
Walter Gray	...	1214	John Hooper	...	1552

ACCESS.		ACCFSS.	
A. D.		A. D.	
Richard Pates	... 1554	William Lloyd	... 1699
Edwin Sandys	... 1559	John Hough	... 1717
Nicolas Bullingham	... 1571	Isaac Maddox	... 1743
John Whitgift	... 1577	James Johnson	... 1759
Edmund Freke	... 1584	Brownlow North	... 1774
Richard Fletcher	... 1593	Richard Hurd	... 1781
Thomas Bilson	... 1596	Ffolliott H. W. Corne-	
Gervas Babbington	... 1597	wall	... 1808
Henry Parry	... 1610	Robert James Carr	... 1831
John Thornborough	... 1616	Henry Pepys	... 1841
John Prideaux	... 1641	Henry Philpott	... 1861
George Morley	... 1660	Jno. James Stewart	
John Gauden	... 1662	Perowne	... 1890
John Earle	... 1662		
Robert Skinner	... 1663		
Walter Blandford	... 1671	SUFFRAGAN BISHOPS OF	
James Fleetwood	... 1675	COVENTRY.	
William Thomas	... 1683	Hy. Bond Bowlby	... 1891
Edward Stillingfleet	... 1689	E. A. Knox	... 1894

SODOR AND MAN.

St. Patrick, driven by a storm to the Isle of Man in 444 A.D., converted the Welsh prince and his people, and built a church on the rocky islet of Holm. On his departure he sent his nephew Germanus, who founded St. German's cathedral. After him came Conindrus, Romulus and Manghold, and these four are reputed to be the founders of the Manx Church. In 1098 King Magnus conquered the Western Islands (Hebrides), and also the Isle of Iona, and united the two dioceses of Man and the Isles, Iona being the see of the latter bishopric. After this union of sees there is a regular succession of bishops, who are styled of "Sodor and Man," and sometimes of "the Isles." In 1154 a bull of Pope Anastasius IV., 1155, appointed the Bishop of Drontheim Metropolitan over the bishopric of the Isles and of Man. In

1266 the Danish king ceded Man to the King of Scotland, but it continued ecclesiastically under the jurisdiction of Drontheim. In 1333 William Montague conquered the island from the Scots; in 1399 it became forfeit to Henry IV.; and since that time the island has been subject to the English Crown and its nominees. After the English conquest of Man the Scottish bishops of the Isles did not use the title "Sodor," but called themselves of "the Isles" only; the Manx bishops continued to use the title "Sodor and Man." Bishop William Russell, 1348—1374, was the first Sodor bishop confirmed by the Apostolic See, former bishops having been confirmed by the Bishop of Drontheim. In 1458 the diocese was placed under the metropolitan jurisdiction of York.

In the year 1134 Olave, King of Man, gave the abbey of Furness the right to nominate one of its monks to the bishopric.

The source of the name "Sodor" has been long a vexed question. It appears that two places have for centuries gone by that name, one in Iona, and the other Holm, or St. Patrick's isle at Peel. In the Bull of Celestus, A.D. 1458, it is called "the Cathedral Church of Sodor in Man." In a confirmation of churches and lands by Thomas, Earl of Derby, to Huan, Bishop of Sodor, in 1505, it is called "Sodor," or "Holme Sodor vele Pele." The style and title of the bishop, by which he is now inducted, is "Bishop of Man, of Sodor, of Sodor and Man, and of Sodor of Man."

When the island came under English sovereignty, the bishop was not summoned to Parliament; he has a seat in the House of Lords by courtesy, but no vote. He is a member of the Upper House of the Convocation of York.

The diocese consists of the Isle of Man: it has 1 archdeaconry; 4 deaneries; 34 parishes.

(See 'An Account of the Diocese of Sodor and Man,' by W. Harrison, being vol. xxix. of the 'Manx Society's Proceedings,' 1879.)

The Bishop of Oxford (Stubbs) gives the following as an imperfect list of the bishops from the Conquest to the union of the see with the province of York.

	ACCESS. A.D.		ACCESS. A.D.
Rolwer ...	...	<i>but kept out by the</i>	
William ...	...	<i>king</i> ...	1219
Wimund or Aumund		Simon of Argyle ...	1226
(<i>a monk of Furness</i>)	1113	Richard ...	1252
John (<i>a monk of Seez</i>)	1151	Mark of Galloway ...	1275
Gamaliel ...	1160	Allan ...	1305
Ronald or Reginald (<i>a</i>		Gilbert McLellan ...	1321
<i>Norwegian</i>) ...		Bernard de Linton ...	1328
Christian of Argyle		Thomas ...	1334
(<i>possibly the Bishop</i>		William Russell ...	1348
<i>of Withern of that</i>		John Donkan ...	1374
<i>name</i>) ...	...	John Burgherlin ...	1425
Michael (<i>buried at</i>		Richard Pulley ...	1429
<i>Fountains</i>) ...	1203	John Green ...	1449
Nicholas of Meaux		Thomas Burton ...	1455
(<i>Abbot of Furness</i>)...	1210	Thomas of Kirkham... 1458	
Reginald or Ronald		Richard of Oldham ...	1480
(<i>elected by Furness</i>)	1217	Huan Hesketh ...	1487
John MacIvar (<i>elected</i>		Thomas Stanley (<i>dep.</i>	
<i>by Furness; cons.</i>		1544) ...	1530
<i>by Bishop of Dublin,</i>		Henry Man... ..	1546

The see was united with the Province of York by Act of Parliament, 33 Hen. VIII. c. 31, 1542.

SODOR AND MAN.	ACCESS. A.D.		ACCESS. A.D.
Thos. Stanley(<i>re.</i> 1544)	1530	Mark Hildersley ...	1755
John Salisbury ...	1536	Richard Richmond ...	1773
Henry Man ...	1546	George Mason ...	1780
John Meyrick ...	1576	Claudius Crigan ...	1784
George Lloyd ...	1600	George Murray ...	1814
John Philips ...	1605	William Ward ...	1828
William Forster ...	1634	James Bowstead ...	1838
Richard Parr ...	1635	Henry Pepys ...	1840
Samuel Butler ...	1661	Thomas Vowler Short	1841
Isaac Barrow ...	1663	Walter A. Shirley ...	1847
Henry Bridgman ...	1671	Robert John Eden ...	1847
John Lake ...	1683	Horatio Pepys ...	1854
Baptist Levinz ...	1685	Rowley Hill ...	1877
Thomas Wilson ...	1698	Jno. Wareing Bardsley	1887

N. D. J. Straton ... 1892

CHURCH PROPERTY.

CHURCH PROPERTY.

THERE is no corporate body called the Church of England known to the law, possessing or capable of possessing property. There is no general Church Fund out of which the bishops and clergy are paid their stipends. What we call church property is the aggregate of the large number of separate properties held by the several bishops, deans and chapters, rectors, &c. ; which properties have been received at different periods, from different donors, quite independently of one another.

This property consists mainly of **Land and Tithe**, which will be dealt with separately.

An inquiry into **the history of church property** carries us back to a very remote period. The Church was planted here when the southern part of the island was a province of the Roman Empire, and those who planted it came from the neighbouring province of Gaul ; therefore the way in which the Church acquired property in Gaul and the rest of the empire may be taken as a safe indication of the way in which the British Church obtained its endowments : that was, partly by the donations of individual benefactors, partly by the custom of bishops bequeathing their private estates to their churches. But, whoever gave it, there must be a great deal of church property in Wales which has belonged uninterruptedly to the Church for some fifteen hundred years or thereabout. The same must be true also of Cumbria, West Wales, and the counties bordering on Wales, where the English did not make themselves masters until they had

themselves been converted to Christianity, and would therefore leave the possessions of the Church unconfiscated.

In the parts of England which were conquered by the heathen Teutons, the church property became the spoil of the conquerors ; but portions of it were afterwards restored ; the two ruined churches at Canterbury are probably examples of many others which were restored, and perhaps with the lands belonging to them. Wilfrid of York claimed lands in Northumbria which had belonged to the Church in ancient times.

The process of the endowment of the English and Saxon Churches is well known in its general outline. When Ethelbert of Kent and Edwin of Northumbria and the rest of the kings gave the first missionaries who came to them leave to settle in their several kingdoms, they gave them land to live on ; there was in those days no other way of making a provision for their maintenance ; and that land became the nucleus of the property of the bishop, and of the subsequent dean and chapter. When a great thane followed the king's example and invited a group of the clergy to settle on his estates, he also gave them land to live on ; and this land was the nucleus of the possessions of a collegiate church or monastery. These lands were given as freely and largely as colonial governments and colonizing companies now give waste lands to attract desirable settlers ; it was by the process of cultivation through a period of centuries that these old endowments became valuable, and the Church of the middle ages wealthy.

The lords of manors carried the settlement of the Church into their manors, by requesting the bishop to settle a priest with them, and giving him a few acres of land to live upon ; and the bishops encouraged this extension of the Church by allow-

ing the lords to pay their tithe to their own parish priest ; and the State also indirectly encouraged it by a law which recognized that the proprietor of a certain amount of land, who had a manorial court and a church (indicating the civil and religious organization of his estate), was entitled to rank as a thane.

At the end of the **Anglo-Saxon period** the property of the Church consisted of the lands and tithes of the bishops and cathedral bodies, the monasteries, and the rectories. The majority of the existing sees had already been founded ; only two were added between the Conquest and the Reformation, and only five more from the Reformation to the beginning of the reign of Queen Victoria.

During the early period the bishop and his cathedral clergy lived together, and had a common fund for their support, apportioned at the bishop's discretion. About the end of the eleventh century it became the custom to divide the property ; certain estates were set aside for the bishop, and the rest for the cathedral clergy. Then it became the custom to apportion the estates of the chapter to its different members, this to the dean, that to the chancellor, &c. Then private donors founded additional prebends in the cathedral church ; each prebendary managing his own estate and enjoying its income for his private use, subject to the performance of the duties of the office.

During this same period somewhat less than one hundred monasteries had been founded, some of them among the greatest and most famous. Glastonbury was a survival from the old British Church. Christ Church and St. Augustine's, Canterbury, were the first great endowments of the Italian mission, and were followed by six others in Kent. Ely, Peterborough, Croyland, and Thorney were the citadels of religion in the Fens. Iona and

Lindisfarne were the sources of religion in the north, and from them sprang Whitby and Coldingham, St. Mary York, Lastingham, Hexham, Ripon, Durham, Finchale, Jarrow, Wearmouth, Tyne-mouth, and others. St. Edmundsbury was the great monastery of Suffolk. Repton and Hanbury; Burton, Coventry, Sapley, and the nunneries of Polesworth and Stone; Malmsbury, Tewkesbury, Worcester, Gloucester, Pershore, Evesham, Bristol, Hereford, Leominster, Wenlock, are only some of the great monasteries which had been scattered over the rest of the country in Saxon times.

A very large proportion of the existing **parishes** had also been organized before the Norman Conquest; those which sprang up afterwards were the result of subdivisions of parishes, as the lands were brought into cultivation and the populations increased. They were not usually endowed with land beyond the few acres which were necessary for the accommodation of a rural household in those times. The tithes of the produce of the land of the whole parish formed their principal endowment, together with the customary fees and offerings of the people.

There is no documentary record of the building and endowment of the vast majority of the parish churches, probably the business was transacted in primitive fashion without documents; but there are a few cases in which the history of parochial endowments has come down to us as samples of the rest.¹ Kemble's '*Codex Diplomaticus*' contains

¹ *E.g.* Of the endowment of the new parish church of Haye, on conquered land in Wales in the reign of Henry I., by William Revel, the tenant of the land under Bernard Newmarch, the Norman conqueror of Brecknockshire, we have the charter given by Bernard, the first Norman Bishop of St. David's.

"Bernard, by the grace of God Bishop of St. David's, to all the faithful of the Holy Church of God, greeting and

some, *e. g.* Codex 995, 999, 1000, 1008, 1009, 1010 (quoted in 'Dioc. Hist. Bath and Wells,' which see, pp. 16—22).

The pious munificence of the **Norman** nobles who were planted upon the lands of conquered England, took the direction of the founding of monasteries. At that time the reformed Benedictine Orders presented a wonderful exhibition of learning, spiritual life, religious zeal, and social improvement, made powerful by organization, and they seemed then the best agency for promoting civilization and religion among the people. Therefore, as it had been the custom of the old Saxon thanes to build and endow a church on each of their manors, so now it became the custom for every Norman baron to have a **monastery** on his estate. From the Conquest to the end of the reign of Henry I. upwards of three hundred monasteries of one kind or another were founded. The parochial system was undervalued, and in very many cases the property of the Saxon rectories was applied to the

benediction. Let all, both those who are now living and those who shall hereafter live, know that when we consecrated the church of the Blessed Virgin Mary of Haye, William Revel did, by permission of Bernard Newmarch, who was present at the consecration, give and grant as a free gift and endowment of the church itself, fifteen acres of land and two tenements, and all the land attached to those tenements in the high forest land as far as the boundaries of Ewias, and in the coppice and in the low ground. He gave also to the same church all the tithe of all his estate of Haye in all things, as well as that of the lands of Ivor and Meleniac, and of all things that are held of the lordship of Haye. And that no question may arise in the future respecting the matter, he definitely gave tithe as follows:—Of corn, and hay, and poultry, and cattle, and sheep, and pigs, and wool, and cheese, and underwood, and the benevolence of Welshmen, and tolls for right of passage, and fees for plaints. Whoever shall subtract or diminish aught from these, let him be cut off from the communion of God and His saints until he come to a better mind. Fare ye well."

endowment of these monasteries, and the parochial system was greatly impoverished. The convents absorbed the emoluments of the rectories, and under the influence of the bishops made scanty provision for a vicar to perform the religious duties of the parish (see p. 110).

In the thirteenth century the needs of the largely-increasing population attracted attention and sympathy; the endowment of the contemplative and learned life represented by the monasteries went out of fashion; and the **Orders of Friars** sprang into existence, the Dominicans giving themselves especially to the evangelization of the masses by preaching, the Franciscans devoting themselves to the amelioration of their social condition. Poverty was however an essential feature of their profession, and the amount of their property was always small. The orders of friars in their first zeal increased very rapidly and spread over the country, their houses being situated in, or in the immediate neighbourhood of, the towns; but after a while they ceased to increase in numbers; and the piety of the well-to-do people took another direction for the disposal of its wealth. Wealthy families founded **chantry chapels**, with chaplains who should care for the souls of themselves and their families; less wealthy people united themselves into **guilds** which founded chantries in the parish churches, and maintained chantry priests.

To sum up, at the beginning of the sixteenth century, before the Reformation, church property consisted of the endowments of the bishops, the cathedral chapters, the monasteries and other religious houses, the chantries and parochial benefices. The great tithes of about half the parochial benefices had been appropriated to religious houses.

At the Reformation Henry VIII.'s dealings with church property were in his character of Visitor of

the Church, and what he professed was redistribution in the religious interests of the nation, not confiscation. Wolsey had already made a beginning by obtaining from the king, with the assent of the pope, the suppression of several small houses which seemed to be serving no useful purpose, for making additions to the educational provision in the country, in the form of a grand new college at Oxford and an affiliated school at Ipswich. When Henry asked Parliament to suppress the religious houses whose property was of less value than £200 a year, it was that they might be used "to the honour of God and the wealth of this realm," and when he proceeded to procure the surrender of the great houses it was still with the avowed design of largely increasing the number of bishops and clergy. The Statute 31 Hen. VIII. c. 9 declares:—

"To the intent that from henceforth any of them might be turned to better use, as hereafter shall follow, whereby God's words might the better be set forth, children brought up in learning, clerks nourished in the universities, old servants decayed to have livings, almshouses for poor folk to be sustained in, readers of Greek, Hebrew and Latin to have good stipend, daily alms to be ministered, mending of highways, exhibition for ministers of the Church. It is thought, therefore, unto the king's highness most expedient and necessary that more bishoprics, collegial and cathedral churches shall be established instead of these aforesaid religious houses, within the foundation whereof these other titles afore rehearsed shall be established; be it therefore enacted by this present Parliament that his highness shall have full power and authority from time to time to declare and nominate by his letters patent or other writings, to be made under his great seal, such number of bishops, such number of cities, sees for bishops, cathedral churches and dioceses, by metes and bounds, for the exercise and ministration of their episcopal offices and administration, as shall appertain, and to endow them with such possessions, after such a manner, form, and condition, as to his most excellent wisdom shall be thought necessary and convenient."

In fact the greater part of the property was converted to the king's uses, conferred by him on

favourites, and otherwise squandered, so that in a short time the Crown was in greater pecuniary straits than before.

In the first dissolution 376 houses were suppressed, and about 10,000 persons turned adrift with a small pension ; the value of the confiscated incomes is estimated at £30,000 a year, and of the plate seized at £100,000.

In the dissolution of the greater monasteries 1130 houses were suppressed. It is estimated that about 90,000 persons were turned out, the income thus confiscated is estimated at £200,000 a year, equivalent to £2,400,000 of present value, and the value of the gold and silver ornaments at over £1,000,000 ; besides jewels whose value cannot be estimated.

Edward VI. suppressed the chantries and the guilds (which were the benefit clubs of the period) and seized their lands. The colleges of the two universities had a very narrow escape.

Henry had lawlessly extorted from the bishops the surrender of some of their manors. Elizabeth obtained an Act of Parliament which gave her power on the voidance of any see to take into her own hands any of the landed property of the see in exchange for impropriate livings or tithes in the possession of the Crown. In this way the sees lost much of their ancient landed property, and received in exchange a very insufficient equivalent of a much less desirable kind of property. On the accession of James an Act of Parliament was at once passed (1 James I. c. 3) to put a stop to the spoliation of the Church by disabling the Crown from receiving any conveyance of archbishops' or bishops' estates, "and so," says Collier, "the king delivered himself from the importunities of his courtiers."

HISTORY OF TITHE.

The payment of tithes to the support of religion, derived no doubt from the divine command to the Church of the Old Dispensation, is **a part of the common law of the Church.** The 'Apostolical Constitutions,' not later than the early part of the fourth century, says, "the gifts of tithes and first-fruits, which are given in accordance with the command of God, let the bishop as a man of God expend."

In the early period of the Saxon Church the maintenance of the clergy when they became settled in a township (= parish) was provided chiefly by the offerings of the people. The duty of bestowing on God's service a tenth part of their goods was a portion of the common law of Christianity, and was impressed by the priest on his parishioners ; but it was not desirable to enforce it by spiritual penalties ; nor was the actual expenditure determined, except by custom, or by the will of the bishop. It was thus precarious and uncertain, and the bestowal of a little estate on the church of the township was probably the most usual way of eking out what the voluntary gifts supplied (Stubbs).

The recognition of the **legal obligation of tithe** dates from the eighth century, both on the continent and in England. In A.D. 787 it was recognized and made imperative by the Legatine Council held in England at Chelchythe, which being attended and confirmed by the Kings of Kent, Mercia, Wessex, and Northumbria, and their Ealdormen, had the authority of a Witenagemot. From that time it was enforced by not infrequent legislation. The famous donation of Ethelwulf (in 855), which is often quoted as the original grant of the national tithe to the Church, has in truth nothing to do with the subject ; it is simply a donation of a tenth part of his private estates to ecclesiastical

purposes; the annual payment of a tithe of the produce of the land had long before been customary. Almost all the laws issued after the death of Alfred (901) contain some recognition of tithe. The actual determination of its appropriation was really left very much to the owner of the land from which the tithe arose, and although in the free townships it must have been the rule to give it to the parish priests, the lords of franchises found it a convenient way of making friends and procuring intercessions to bestow it on monasteries. This custom became very frequent after the Norman Conquest, and it was not until the Council held in 1200 that the principle was summarily stated that "the parochial clergy have the first claim on the tithe arising from their several parishes, even of newly-cultivated lands. Even after that time, by the connivance of bishops and popes, the appropriation system worked widely and banefully" (Stubbs' 'Const. Hist.,' vol. i. p. 227).

Of common right tithes are to be paid of such things only as do yield a yearly increase by the act of God. Tithes are *prædial*, such as rise immediately from the ground, as corn, &c.; *mixt*, which arise from things nourished by the ground, as from cattle, &c.; and *personal*, viz. the profits of labour and trade. Tithes are also divided into *great* and *small*: *great* being of corn, hay, wood; *small* of prædial tithes of other kinds, together with mixt and personal. Several provincial synods attempted to define matters tithable, and among other things to establish a claim to a tithe of personalty; but without much success. The jurisdiction as to tithe was divided; it belonged to the civil courts to determine the title to ownership, and local custom and prescription were generally received as decisive of all claims; the process of recovering the tithe only belonged to the Court Christian.

Under the old system of taking tithe in kind, it

was not uncommon for a custom to be established by which some fixed sum of money, or quantity of corn, or some other tithable goods, was taken by the tithe-owner instead of the literal tithe; this fixed sum or quantity was called a *modus*. At length, in the reign of William IV., an Act was passed to make a similar commutation of tithe generally. The principle of the Act 6 and 7 William IV. c. 71 (and supplementary Acts) was to substitute a corn-rent, permanent in quantity though fluctuating in value, and payable in money, for all tithes. Commissioners were appointed who ascertained the clear average value (making deductions for collecting, marketing, &c.) of the tithes of each parish, according to the average of seven years preceding Christmas, 1835, and fixed that as the sum to be taken in calculating the rent-charge to be paid as a permanent commutation of the tithe. Having thus ascertained the average annual money value of the tithe, the Commissioners proceeded to calculate the annual rent-charge to be paid each year as follows: A controller of corn-returns was to publish in January every year what had been the average price of a bushel of wheat, of barley, and of oats, for the seven preceding years. It was estimated how many bushels of wheat, barley and oats could have been purchased by the said estimated value of rent-charge, supposing 1s. 3d. of it to have been spent on such kind of corn, at the then seven years' average price of 7s. 0½d. for a bushel of wheat, 3s. 11½d. for a bushel of barley, and 2s. 9d. for a bushel of oats. And in future the rent-charge was to be calculated every year on that fixed number of bushels of each kind of corn, at the average prices of the preceding seven years. The clergy made a considerable sacrifice in the fixing of the value of their tithe, but gained in return a more easy mode of recovering their rent-charge, and were saved much local disputation and

scandal. The mode of calculation has answered expectation, inasmuch as every £100 of estimated value actually produced a little more than £100 a year on the average of the fifty years from the date of the commutation. The depression in the value of agricultural produce in late years has produced a corresponding diminution in the amount received by the clergy to the extent of about 30 per cent. at the present time.

Extraordinary Tithes.—The Commissioners were empowered to make a separate valuation of the value of the tithe of hop-gardens, orchards, or gardens, according to the average rate of composition for the tithes of similar lands during the seven years preceding Christmas, 1835, within a certain district ; and an ordinary and *extraordinary* charge for tithes was to be fixed for such crops. Hop-grounds or market-gardens going out of cultivation were to be subject to the ordinary charge ; such as were newly cultivated after the commutation were to pay the extraordinary charge ; only provision was made that the extraordinary charge should not be made till after so many years as the particular crop required to come into profitable bearing. An Act of Parliament in 1886 dealt with the extraordinary tithe in the following way : extraordinary tithe was abolished on all land newly brought under crops formerly liable to it ; also it was enacted that the capital value of the extraordinary charge on each farm or parcel of land now subject to it should be ascertained by the Land Commissioners, and that a charge of 4 per cent. on that capital value should be paid in lieu of the extraordinary charge.

A constitution of Archbishop Winchelsea (1294—1308) ordained the payment of **personal tithes** out of the profits of labour and trade. But an Act 2 and 3 Edward VI. c. 13, § 7, restrained the canon law in three things. 1. To such persons only as have accustomedly used to pay the same

within forty years before the making of the Act. 2. That the party may not be examined on his oath with respect to his profit. 3. That the day labourer is freed from payment. The payment of personal tithe as a legal due has long since ceased ; though many no doubt pay it voluntarily, to various pious and charitable uses, as a matter of conscience.

It is frequently assumed that there was a **tripartite division of the tithe** between the clergy, the fabrics, and the poor ; but there is no evidence that such was the case. Charles the Great made a law to that effect, but England was not within his empire, and was not affected by any such law. There were Roman canons of the same tenor, but Roman canon law had no force in England unless adopted and incorporated into our native legislation.

Even if it had been the case in England in times before the Conquest, it would be as unreasonable to say that the tithe ought now to be subject to such a division, as to say that landed estates ought to be subject to the *trinoda necessitas*, or to knight service, because in the feudal times it was subject to a payment on the knighthood of the king's son, on his marriage, and for the ransom of the king if taken prisoner, and to find so many knights and men-at-arms, in proportion to its acreage, in time of war ; or that the country rectors ought to find board and lodging for travellers, because the canons required them to show such hospitality in times when there were no inns along the roads from town to town. The voluntary charity of the Church maintained the poor before the Reformation, and it was not until the Church had been deprived of a large part of its property at that period that the State found itself obliged to make poor laws.

Confiscated Tithe.—At the dissolution of the

monasteries, etc., in the sixteenth century, no care was taken to separate the great tithes of appropriated parishes and restore them to their parishes; on the contrary, the tithes were confiscated, and given away together with the other property of the suppressed establishments; and so it came to pass that the vicarages continued to be vicarages, while the great tithes of the parishes were and are still exacted and paid to laymen who are not liable for any service in return. Much of these rectorial tithes fell to the Crown, together with other monastic property; but Elizabeth obtained an Act of Parliament to enable her, on the vacancy of a see, to exchange her great tithes against the manors of the see. The amount of tithe thus alienated from the Church is about £767,205 a year.

(Selden, 'History of Tithes'; R. Tillesley on Selden's 'History of Tithes'; Bishop Kennett on 'Lay Patronage'; Professor Stubbs' (Bishop of Oxford) 'Constitutional History of England'; Sir R. Phillimore's 'Ecclesiastical Law,' London, 1873; Lord Selborne's 'Ancient Facts and Fictions.')'

THE TITHE RENT-CHARGE.

The following is a summary of the present division of tithe rent-charge, according to the most recent return of the Tithe Commission:—

¹ DIVISION I.

		£	s.	d.
Total Rent-charges payable to Clerical				
Appropriators and Lessees ...	...	680,039	0	11 ³ / ₄
Parochial Incumbents ...	...	2,412,103	14	4 ³ / ₄
		<u>£3,092,142</u>	<u>15</u>	<u>4¹/₄</u>

¹ This represents the proportion of tithe appropriate to the maintenance of the clergy.

DIVISION II.

			£	s.	d.
Lay Impropriators ...	...	...	766,205	18	2 $\frac{3}{4}$
Schools, Colleges, &c.	...	...	196,056	15	0 $\frac{3}{4}$
			<u>£962,262</u>	<u>13</u>	<u>3$\frac{1}{4}$</u>

COMMUTATION OF TITHES.

Tithe Commission.—Office, 3 St. James's Sq., London, S.W.

		£	s.	d.			£	s.	d.
1860	...	110	17	8 $\frac{1}{2}$	1879	...	111	15	1 $\frac{1}{2}$
1861	...	112	3	4 $\frac{1}{2}$	1880	...	109	17	9 $\frac{1}{4}$
1862	...	109	13	6	1881	...	107	2	10 $\frac{1}{2}$
1863	...	107	5	2	1882	...	102	16	2
1864	...	103	3	10 $\frac{3}{4}$	1883	...	100	4	9 $\frac{3}{4}$
1865	...	98	15	10 $\frac{1}{2}$	1884	...	98	6	2 $\frac{1}{4}$
1866	...	97	7	9 $\frac{1}{4}$	1885	...	93	17	3
1867	...	98	13	3	1886	...	90	10	3 $\frac{1}{2}$
1868	...	100	13	8	1887	...	87	8	10
1869	...	103	5	8 $\frac{1}{4}$	1888	...	84	2	8 $\frac{3}{4}$
1870	...	104	1	0 $\frac{1}{4}$	1889	...	80	19	8 $\frac{1}{2}$
1871	...	104	15	1	1890	...	78	1	3 $\frac{1}{2}$
1872	...	108	4	0 $\frac{1}{4}$	1891	...	76	3	3 $\frac{3}{4}$
1873	...	110	15	10 $\frac{1}{4}$	1892	...	75	18	3 $\frac{1}{4}$
1874	...	112	7	3	1893	...	74	15	2 $\frac{1}{4}$
1875	...	112	15	6 $\frac{3}{4}$	1894	...	74	3	9 $\frac{1}{2}$
1876	...	110	14	11	1895	...	73	13	0 $\frac{3}{4}$
1877	...	109	16	11 $\frac{1}{2}$	1896	...	71	9	6 $\frac{3}{4}$
1878	...	112	7	5 $\frac{1}{4}$	1897	...	69	17	11 $\frac{1}{2}$

Average annual value since 1837 ... £97 19s. 4 $\frac{3}{4}$ d.

The payments for half-year ending January 1 are regulated by average for the preceding year.

In estimating **income tax assessment**, deduction may be claimed as to tenths, first-fruits, fees on presentation paid within the preceding year; procurations and synodals on the average of seven preceding years; repairs of collegiate churches and chancels—the amount expended in the previous year being considered; parochial rates, taxes, and assessments, charged in the preceding year against tithe rent-charge, and the land tax; life assurance of self and wife, so that total premiums do not exceed one-sixth of income; for compulsory insurance of chancel, &c.

PARLIAMENTARY RETURNS ON CHURCH PROPERTY.

The agitation for Parliamentary reform which resulted in the Reform Act of 1832 was accompanied by a cry for ecclesiastical reform; and as a first step towards it, a Royal Commission was commanded, in 1832, to make inquiry into the property and revenues of the Church, and their distribution. At the end of two years the Commission made a return of the value of the dignities and benefices of the Church from all sources, of which the following is a summary:—

Net annual revenues of Episcopal and Archi- episcopal Sees	... ..	£160,114
Net annual revenues of Cathedral and Colle- giate Churches	... ..	272,828
Net annual revenues of the 10,701 Benefices	... ..	<u>3,058,248</u>
Tithe paid to Lay Impropiators	... ..	£1,000,000

There were in England and Wales—

294 Benefices under £50 a year.					
1021	„	between	£50	„	and £100
1591	„	„	100	„	150
1355	„	„	150	„	200
1964	„	„	200	„	300
1317	„	„	300	„	400
830	„	„	400	„	500
504	„	„	500	„	600
337	„	„	600	„	700
217	„	„	700	„	800
129	„	„	800	„	900
91	„	„	900	„	1000
137	„	„	1000	„	1500
31	„	„	1500	„	2000
18	„	of	2000 and upwards.		

The next step was to form a permanent Ecclesiastical Commission to deal with the episcopal and capitular property, with a view to its better administration and distribution, with results which will be more conveniently related under the special

head of the doings of the Commissioners (see p. 294).

Many changes having taken place in church matters since 1832, it seemed good to the House of Commons, in 1887, to accede to a motion by Mr. J. G. Hubbard (afterwards Lord Addington), on the 20th June, 1887, for a Return on the Property of the Church. The Return was partially made in 1890. It has been recently completed, and the whole reprinted with the following summary:—

SUMMARY.

Gross Income of Property derived from

Ancient Endowments. Private Benefactions since 1703.

I.—ARCHIEPISCOPAL AND EPISCOPAL SEES (including the newly-founded sees):—

Lands	£61,508	—
Tithe rent-charges	21,103	£400
Houses	1,583	—
Manors	73	—
Miscellaneous receipts	694	90
Dividends and interest	2,866	10,591
	<u>£87,827</u>	<u>£11,081</u>

Residences—rateable value, £11,151.

NOTE.—Only fourteen sees have been re-endowed with real estate; the estates of the others (excluding Sodor and Man) are vested in the Ecclesiastical Commissioners, who pay the statutory incomes out of their common fund.

II.—CATHEDRAL AND COLLEGIATE CHURCHES.

Lands	£98,027	—
Tithe rent-charges... ..	44,384	—
Houses and ground rents	34,586	—
Minerals	903	—
Manors	2,475	—
Rents reserved under beneficial leases	1,612	—
Dividends and interest	10,473	—
	<u>£192,460</u>	<u>—</u>

Residence houses—rateable value, £18,928.

NOTE.—Only sixteen Chapters are now in possession of estates from which the incomes of the Deans and Canons are wholly derived. Those of the others have been transferred to the Ecclesiastical Commissioners in return for annual payments, and the income therefrom is included in the rental, &c., shown in Part. IV.

	Gross Income of Property derived from	Ancient Endowments.	Private Bene- factions since 1703.
III.—ECCLESIASTICAL BENEFICES (No. 13,979).			
Lands	£948,003	£43,209	
Tithe rent-charges, corn rents, &c....	2,592,281	36,593	
Houses and ground rents	109,869	21,580	
Mineral wayleaves, &c.	5,111	—	
Manors	1,177	—	
Ecclesiastical Commissioners :—			
Payments, &c., in respect of bene- factions	—	£60,882	
Dividends on trust stocks	£60,541	—	
Queen Anne's Bounty :—			
Payments in respect of grants	48,271	—	
Payments in respect of benefac- tions	—	43,453	
Dividends on stocks	42,075	—	
Dividends on Government stocks	28,813	18,461	
Dividends on other securities	9,905	18,754	
Ancient stipends, rent-charges on estates, and receipts not otherwise defined	95,011	29,673	
	<u>£3,941,057</u>	<u>£272,605</u>	

Parsonages : Number, 11,667 ; rateable value, £518,054.
(More than two-thirds of the cost of the parsonage houses
may be regarded as derived from private benefactions and
from the payments of the Clergy out of their incomes.)

NOTE.—The annual payments made by the Ecclesiastical Commis-
sioners to Incumbents in respect of augmentation grants from their
common fund (£597,000) are not shown here, as they form a portion of
the charge of £950,000 upon the property of the Commissioners. See
Part IV.

IV.—ECCLESIASTICAL COMMISSIONERS :—

Lands	£219,660	—
Tithe rent-charges, corn rents, &c. ...	273,591	—
Houses and ground rents	337,805	—
Minerals	263,841	—
Manors... ..	18,146	—
Rents reserved under beneficial leases	18,493	—
Fee-farm and other fixed rents, re- deemed land tax, &c.	8,549	—
Timber and other miscellaneous receipts	8,577	—
Dividends on Government stocks and interest on mortgage and other securities	99,165	—
	<u>£1,247,827</u>	<u>—</u>

The income of the common fund, shown above, after deducting the outgoings in respect thereof, is subject to permanent charges in favour of Bishops, Chapters, Archdeacons, and Incumbents of Benefices amounting, with other liabilities, to upwards of £950,000 per annum.

V.—QUEEN ANNE'S BOUNTY:—

Rent of lands ... (say) — £700
The capital held by the corporation on behalf of benefices is £4,456,124.

The dividends, interest, &c., payable in respect thereof to the Incumbents of Benefices are included in Part III.

AGGREGATE SUMMARY OF REVENUES.

I. Archiepiscopal and Episcopal Sees	£87,827	£11,081
II. Cathedral and Collegiate Churches	192,460	—
III. Ecclesiastical Benefices ...	3,941,057	272,605
IV. Ecclesiastical Commissioners ...	1,247,826	—
V. Queen Anne's Bounty ...	—	700
	<u>£5,469,171</u>	<u>£284,386</u>

By order of the Ecclesiastical Commissioners for England,

A. DE BOCK PORTER, Secretary.

10 Whitehall Place, S.W. : June 20, 1891.

The firstfruits and tenths payable by the Bishops and Clergy are a deduction from their gross incomes, and those payable by the Ecclesiastical Commissioners in respect of vacated preferments are also a charge upon their estates.

It cannot be too strongly accentuated that all the totals are "gross," and that the receipts from lands, houses, and tithe rent-charges are subject to all the liabilities—*e.g.* repairs, rates, land tax, &c.—which are incident to those classes of property, as well as to exceptional depreciation resulting from agricultural depression and the fall in the value of tithe rent-charge.

The dividends upon Government securities would be affected by the conversion which took place in 1888, except in the case of the Ecclesiastical Commissioners, who converted their Government securities into local loans stock (a 3 per cent. stock irredeemable until 1912) before the conversion of Consols was carried out.

The report of the Royal Commission which made inquiries in 1832 into the revenues of the Church, gave the number of benefices as 10,718, with

a total income, including fees, pew rents, Easter and other offerings, as £3,251,159. It is to be noted that fees, pew rents, and offerings are not included under **Mr. Hubbard's return**, therefore in any **comparison between the two returns** there must be an increase made to the figures of 1887. Lord Selborne made a careful estimate of the amount derived from these sources, and was of opinion that they cannot exceed £282,000. Accepting these figures and adding them to the latest return of the gross aggregate income of the Church, we find that the total revenues would be £6,035,557; but from this total we must now make a reduction, for the depreciated value of tithe, of no less a sum than £630,929; leaving us finally the result that the Church's income from her endowments is in round numbers £5,405,000.

QUEEN ANNE'S BOUNTY.

RETURN MADE BY THE GOVERNORS.¹

This Corporation, founded by Royal Charter in Nov. 1703, has been the medium for the annexation to Ecclesiastical Benefices of Lands, Tithes, Houses, &c., which form part of the Properties managed by the respective Incumbents, and the Income derived therefrom is included in Part III. of this return.

The capital held by the Corporation on behalf of benefices was of the value of £4,456,124, according to the Annual Report and Accounts of the Governors for the year ended 31 Dec. 1886, which were presented to both Houses of Parliament by command of her Majesty (see Sessional Paper, No. [1. 5,028] 187). The dividends, interest, &c., payable in respect thereof to the Incumbents of Benefices, &c., amounted to £135,236, and the incomes held in suspense or added to capital for benefices amounted to £3,047. The whole of the former is included in Part III. of this Return. The original revenue of first-fruits and tenths received from Archbishops, Bishops, Dignitaries, and Incumbents amounted in 1886 to £15,619,

¹ Anciently, livings under 10 marks (£6 13s. 4d.) were *exempt* from charge by Queen Anne; and livings under 50s. as then re-valued, were *discharged* from payment of firstfruits and tenths.

but of this sum £14,459 is payable by the Archbishops, Bishops and Clergy out of their gross incomes shown in Parts I., II., and III., and £1,260, in respect of preferments the endowments of which have become vested in the Ecclesiastical Commissioners, is an outgoing from the Commissioners' gross income shown in Part IV.

Certain lands in the county of Lancaster, producing a gross rental of, say, £700 per annum, are held by the Governors in respect of Harris's Trust Estate. These lands are to be sold and the proceeds to be appropriated to benefices in Lancashire.

The incomes for the newly-founded sees are given as follows:—

Liverpool,	£3,245	12s.	8d.	and house of rateable value	£300
Newcastle,	2,368	17	6	"	"
St. Alban's,	2,201	4	0	"	259
Southwell,	2,239	3	8		
Truro,	2,207	9	6		
Wakefield,	2,719	7	8		

On this return a few notes may be necessary.

The **dividing date** between old and new endowments was taken in 1703, because Queen Anne's Bounty was instituted in that year. It is a rather unhappy nomenclature to call one "ancient endowments," and the other "private benefactions," as if there were some distinction of principle in the mode by which they accrued to the Church; they are both private benefactions. "All alike," says Professor E. A. Freeman, "are gifts made by different persons at different times, in ways which the law allowed at the time when they were given." It may be noted that five-sixths of the increase in the endowments since 1703 have been contributed since 1836, the year in which the Ecclesiastical Commission was incorporated.

NOTE.—In 1818 the House of Commons voted £1,000,000 for the building of new churches as a thank-offering to God for the return of peace; and supplemented it in 1824 with another half million. Also the State made grants to Queen Anne's Bounty from 1809 to 1820 amounting in all to £1,100,000.

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The following is a summary of a Parliamentary Return, moved for by Lord Hampton, showing the sums voluntarily raised and expended for Church Building and Restoration (where the cost exceeded £500), for the years 1840 to 1874.

Diocese.	Number of Churches.		Expenditure.	Cathedrals.	Expenditure.	Total of both.
	Built.	Restored (b).				
			£		£	£
Canterbury	78	232	860,040	1	57,359	917,399
York	127	252	1,216,816	1	74,520	1,291,356
London	14	388	2,708,613	1	62,203	2,770,816
Durham	154	102	621,725	1	65,384	687,109
Winchester	294	296	2,038,373	1	4,500	2,042,873
Bangor	26	67	140,312	1	21,000	161,312
Bath and Wells ...	—	320	706,337	1	22,013	728,350
Carlisle	78	80	369,883	1	21,610	391,498
Chester (a)	—	272 (c)	1,061,320	1	58,000	1,119,320
Chichester	54 (d)	180 (d)	682,906	1	65,483 (e)	748,389
Ely	27	334	827,888	1	57,053	884,941
Exeter (a)	—	400	757,005	1	25,300	782,305
Gloucester and } Bristol (a) }	—	328	506,069	2	86,814	992,883
Hereford	28	187	395,050	1	48,591	443,641
Lichfield (k)	169 (f)	244 (f)	1,177,584	1	—	1,177,584
Lincoln	67	399	936,088	1	36,555	972,643
Llandaff	58	110	115,111	1	30,000	145,111
Manchester	193	142	1,451,419	1	59,407 (g)	1,510,826
Norwich	29	367 (h)	649,338	1	17,000	666,338
Oxford	145	415 (i)	1,285,357	1	20,000	1,305,357
Peterborough (a)(k) ..	—	323	674,081	—	—	674,081
Ripon	182	165	914,622 (j)	1	40,000	954,622
Rochester (a)	—	462	1,394,048	1	19,876	1,413,924
St. Asaph (a)	—	148	398,402	1	9,969	408,371
St. David's (a)	—	228	346,618	1	27,835	374,453
Salisbury (a)	—	333	879,426	1	50,574 (g)	930,000
Sodor and Man (k) ..	4	11	26,220	—	—	26,220
Worcester (a)	—	332	912,705 (l)	1	114,296	1,027,001
Total	1,727	7,117	24,453,361	27	1,095,342	£25,548,703

(a) In these Dioceses churches built, not being distinguished from churches restored, are included under the heading "Restored."

(b) Churches rebuilt are included under this head.

(c) Seven new churches, cost not known, are included in this total.

(d) Two new churches, and six restored, cost of which are not known, are included in this total.

(e) Cost for last five years only.

(f) No returns have been made from 134 churches, and the amounts expended on building and restoring eleven churches are not given.

(g) Including cost of chapter-house.

(h) No returns from 138 churches.

(i) School chapels and hamlets have been counted, although the cost has been under £500, being considered part of the mother parish.

(j) It is probable that from £50,000 to £100,000 may have been further expended.

(k) Cathedrals not distinguished.

(l) The restorations are supposed to have cost more than this sum.

The following is a summary of a Parliamentary Return, moved for by the Duke of Westminster in 1891, showing the cost of Church Building and Restoration (where the cost exceeded £500) for the eighteen years from 1873 to 1891.

From 1891 to 1894 inclusive, the total sum spent on Church Building and Restoration was £4,613,275.

Diocese.	Churches Built at Cost of			Churches Restored at Cost of		
	£	s.	d.	£	s.	d.
Canterbury.....	209,582	0	0	497,557	0	0
London.....	1,188,977	18	1½	820,329	2	0
Winchester.....	539,107	8	9	326,955	11	8½
Bangor.....	89,464	14	2	54,062	10	6
Bath and Wells.....	79,214	15	10	289,061	15	9
Chichester.....	384,499	2	4	290,418	7	4
Ely.....	117,444	7	11	352,204	7	10½
Exeter.....	172,498	18	6	416,362	15	3
Gloucester and Bristol.....	290,732	12	11	330,019	2	11
Hereford.....	46,322	6	0	226,683	1	8
Lichfield.....	289,181	18	4	469,863	3	5
Lincoln.....	163,596	4	11	309,851	9	3
Llandaff.....	226,276	8	0	109,073	15	11½
Norwich.....	42,061	0	0	513,692	11	8
Oxford.....	158,256	0	6	394,016	7	6½
Peterborough.....	155,583	15	7	475,974	13	8
Rochester.....	752,480	2	7	326,803	9	11½
St. Alban's.....	325,982	4	11	518,362	0	11
St. Asaph.....	130,822	17	1	102,386	7	2
St. David's.....	192,900	1	0½	222,490	5	2½
Salisbury.....	104,393	14	4	309,736	14	0½
Southwell.....	263,443	18	0½	270,653	6	10½
Truro.....	172,070	2	9	159,556	2	5½
Worcester.....	294,885	2	10	490,127	8	7
York.....	391,987	19	5	489,511	1	0
Durham.....	294,842	8	7	175,274	11	11½
Carlisle.....	139,803	14	7	169,507	4	4
Chester.....	226,101	0	0	360,288	0	0
Liverpool.....	426,064	13	7	137,705	11	5
Manchester.....	1,157,737	1	4	421,708	3	1
Ripon.....	375,138	1	11	175,265	2	11
Wakefield.....	184,401	6	7	264,566	4	1
Sodor and Man.....	21,992	0	0	4,363	0	0
Restoration of St. George's Chapel, Windsor.	...	...	...	5,304	14	2
Restoration of Vault of the Nave.	...	...	...	1,834	3	6
Maintenance, Repair, and Re- storation of Fabric of West- minster Abbey and Cloisters.	...	...	...	78,058	10	0
Totals.....	£9,607,783	1	5½	£10,609,627	18	1½
Diocese of Newcastle :						
Amounts expended on Building and on Restoration, respectively, not specified	...	...	...	313,991	19	3
Grand Total	...	...	...	£20,531,402	18	9½

INCOME FROM VOLUNTARY CONTRIBUTIONS.

Besides her income derived from property, the Church has also a large additional annual income, voluntarily contributed by her members. It may be desirable here again to state that there is no corporate Church of England which receives and disburses this voluntary income ; the income under consideration is the aggregate of the sums contributed to various parishes, institutions, societies, &c., for the building, restoring, and repairing of churches, the maintenance of assistant curates and other workers, for missions at home and abroad, &c., &c.

No official general return of these sums has ever been made. The bishops are promoting a general inquiry by means of a paper addressed to the clergy, the first return to which is used in the summary at p. 226, for which we are indebted to the Year-Book of the Church of England for 1892 ; this will probably in the future supply complete and accurate information on the subject. In the meantime, as to the past, all that can be done is to collect the returns which exist on some items of the subject, to form careful estimates of other items, and to compile from these data a conjectural total of the voluntary income of the Church.

The Year-Book of the Church of England for 1886 tabulated (p. xvii) **the voluntary income of the Church** from a twenty-five years' return of income made by the secretaries or treasurers of at least 400 different societies and institutions, and tested throughout by an experienced actuary. The sums do not represent the full measure of

the Church's voluntary offerings for the well-being of the nation.

I. Theological Schools and education of candidates for Holy Orders — £528,653

II. Church building and restoration, endowment of benefices, building of parsonage houses, and enlargement of burial grounds (all grants from Church societies and corporations being excluded) — 35,175,000

III. Home Missions :—

Bishops' funds for Church extension	...	...	£1,055,054	
Church Extension Societies	...	...	1,229,603	
Church Building Societies	...	...	317,436	
Societies for employment of Additional Clergy	...	...	2,543,296	
General Home Mission Societies	...	...	888,623	
Scripture Readers' Societies	...	...	490,611	
Seamen's Missions	...	...	352,588	
Temperance work	...	...	128,590	
Extension of home episcopate	...	...	420,677—	7,426,478

IV. Foreign Missions :—

Contributions raised through the agency of societies in England for the promotion of foreign missions, including missionary colleges, studentship associations, &c. (contributions locally raised abroad being excluded) 10,100,000

V. Elementary Education :—

1. Building and enlargement.				
(a) Schools	...	...	£8,370,294	
(b) Colleges	...	...	115,200	
2. Maintenance.				
(a) Schools	...	12,145,489	3s. 1d.	
(b) Colleges	...	367,317	14 8	
3. Diocesan inspection, organization of schools, &c.	...	363,740	17 3—	21,362,041

Societies for the promotion of education by circulation of literature and other agencies	...	...	—	987,841
Church Institutes	...	...	—	71,660

VI. Charitable work (exclusively Church of England):—

Nursing Institutions	...	£193,752
Deaconesses' Institutions	...	118,984
Cottage Hospitals and Convalescent Homes	... ..	968,936
Orphanages and Sisterhoods	...	982,223
Reformatories	... ..	395,187
Penitentiaries	... ..	549,129
Hospital Sunday, metropolitan and provincial	... ..	610,025—£3,818,200

VII. Clergy Charities — 2,103,364£81,573,237

The **Voluntary Contributions** devoted to Church extension under several heads for the ten years 1884—1893, outside grants of the Ecclesiastical Commissioners, Queen Anne's Bounty, and such-like sources, as given in the Year-Book of the Church for 1896, are as follows:—

Church Building	... ..	£10,916,509
Endowments	... ..	1,440,732
Burial Grounds	... ..	229,463
Parsonage Houses	... ..	940,080

£13,526,784**HOSPITAL SUNDAY FUND:—**

20 years working from	Church of England.	All other denominations.	Total.
	£	£	£
1872—1892	478,623	145,362	623,985
1893	28,000	7,605	35,605
1894	28,368	7,434	35,802
1895	30,254	8,041	38,295
1896	32,648	7,821	40,469

VOLUNTARY INCOME OF THE CHURCH. 227

A summary of voluntary contributions raised during the year 1894 (or the alternate period of from Easter 1894 to Easter 1895) for the following branches of Church work:—

For Assistant Clergy—	£	s.	d.	£	s.	d.
(a) Paid by Incumbents	275,560	11	3			
(b) From other Parochial Sources	320,889	12	11			
	<hr/>			596,450	4	2
Church Collections and Easter Offerings				117,953	14	4
Salaries of Lay Helpers and Church Expenses	...	...	...	1,120,015	4	11
For the Maintenance of Day and Sunday Schools—						
(a) Voluntary Subscriptions	£	s.	d.			
...	689,297	13	9			
(b) From Endowments	113,641	19	5			
	<hr/>			802,939	13	2
Home Missions	...	...	...	129,987	12	4
Foreign Missions	...	...	...	251,102	4	9
Diocesan	...	...	...	83,172	6	0
General	...	...	...	60,609	16	9
For the Support of the Poor	...	...	...	549,155	4	0
For any other purpose (Religious or Secular)	...	...	...	193,469	8	6
For Church Building	£	s.	d.			
(a) Fabric	872,479	9	2			
(b) Fittings	267,777	6	9			
	<hr/>			1,140,256	15	11
Burial Grounds	...	...	...	29,456	19	2
Endowment of Benefices	...	...	...	137,664	19	8
Parsonage Houses	...	...	...	113,953	19	8
School Buildings	...	...	...	525,797	16	10
Total	<hr/>			£5,851,986	0	2

THE SYNODS OF THE CHURCH
OF ENGLAND.

THE SYNODS OF THE CHURCH OF ENGLAND.

THE Vestry is a very interesting survival of the way in which our Anglian and Saxon forefathers managed their local affairs. It is a legal meeting of all the ratepayers of the parish, over which the parish priest has a legal right to preside;¹ it elects its officers to manage different departments of administration, as churchwardens and sidesmen, guardians of the poor, waywardens, &c.; and votes a rate or rates for the expenditure of these administrators.

These meetings, being originally held in the vestry of the church, took their name from the place of meeting.

A vestry meeting must be summoned by public notice of such meeting, and of the place and hour of holding the same, and of the special purpose thereof, three days at least before the day to be appointed for holding such vestry, one of which must be a Sunday, by the publication of such notice in the parish church or chapel on some Sunday during or immediately after divine service, and by affixing the same, fairly written or printed, on the principal door of such church or chapel. It is the right of the incumbent to take the chair;¹ in his absence those present are to elect a chairman. Ratepayers, who have paid the last rate for the relief of the poor, have votes according to the amount of their assessment; those who are assessed at less than £50 one vote, and for every £25 above £50 one additional vote, provided that no one have more than six votes.

¹ Except where the Parish Councils Act of 1894 has made other arrangements.

Now that many ratepayers are not churchmen, the vestry is no longer a proper body for the appointment of churchwardens and the transaction of the ecclesiastical affairs of the parish, and several of the Acts of Parliament for the constitution of new parishes have recognized the fact, and have put the management of the affairs of the church in these new parishes into the hands of a **Select Vestry**. Some general change in the same direction will probably be found necessary in any future general adjustment of the relations of the Church to the State. (On the election of **Churchwardens**, see p. 328.)

THE DIOCESAN SYNOD.

A lawfully-summoned meeting of the bishops and the officials of the diocese and the clergy constitutes the **Synod**. According to early church usage it ought to meet three times a year to consult over the affairs of the diocese; and the bishop, while not bound by the opinion of the clergy, still ought to do nothing without the general concurrence. The prevalence in the middle ages of the administration of the episcopate in a more autocratic spirit, probably led to the general neglect of these synodal meetings. In modern times, Henry Philpotts, Bishop of Exeter, revived the meeting of the synod of that diocese. The modern need for the revival of synodal action has been met by the constitution of **Diocesan Conferences**, consisting of the whole body of the clergy, and a representation of the laity, partly nominated by the bishop and partly elected, which meet annually to discuss subjects of ecclesiastical interest, but which possess no ecclesiastical status or authority. These Conferences have now been adopted in every diocese. Lichfield led the way in 1863, and Worcester did not follow

the example of the other dioceses till 1892 ; they are kept in touch with one another by a **Central Council**, which suggests subjects for discussion, and gathers into a focus the results of the discussions. The Central Council held its first meeting in 1881.

The ' Official Year-Book of the Church of England for 1883 ' gives the details of the constitution of each of the Diocesan Conferences at page 380 ; and at page 402 gives the constitution and objects of the Central Council.

THE CHURCH CONGRESS.

As it has been found expedient to cultivate a knowledge of ecclesiastical questions by means of Diocesan Conferences, so it has been found useful to hold a general **Church Congress** once a year, at which both laymen and clergymen from all parts of the kingdom may have an opportunity of discussing, and hearing discussed, the salient questions of the year. So many important papers are read and speeches made at these Congresses, giving valuable information, and viewing the great questions of the day from various points of view, that it has been thought worth while to give a list of the Congresses, and a syllabus of the subjects discussed at each of them.

List of Subjects on which Papers have been read at the Church Congresses.

1861. CAMBRIDGE.—Laws affecting the Church (building and extension). Church Rates. Subdivision of Dioceses. Work of the Church in Education. Ministerial Agency. Incomes of the Clergy. Co-operation of Clergy and Laity.
1862. OXFORD.—Clerical Education. Ministerial Agency. Church in the Army. Women's Work in Workhouses. Work of Hospitals. Young Men's Institutes. Church Finance. Employment of Women (in Church work).

- Church of England abroad. Influence of the Church in the House of Commons. Recovery of Alienated Classes. Missions. Temperance Societies. Religion in National Education. Synodal Action in the Colonies.
1863. MANCHESTER.—Church Extension. Church Architecture. Supply and training of Ministers. Lay Co-operation. Church in Ireland. Free and Open Churches. Clergy Discipline. Church Music. Management of a Parish. Parochial Mission Women. Church in Lancashire. Law of the Colonial Churches. Native Ministers for Colonial Churches. Synodal Action. Small Livings. Day and Sunday Schools.
1864. BRISTOL.—Increase of the Episcopate. Lay Agency. Synods. Ruridecanal Chapters. Parochial Subdivision. Collegiate Churches. Church Architecture. Relations of Churches of England and Ireland. Free and Open Churches. Small Livings. Dilapidations. Education of the Clergy. Clergy Charities. Church Finance. Middle-class and Adult Education. Revised Code. Church in the Workhouses. Church Music.
1865. NORWICH.—Education of the Poor. Court of Final Appeal. Cathedrals and Chapters. Duty of the Church towards Home Population ; towards Foreign Christians ; towards the Heathen. Division of Sees. Science and the Bible. Preaching. Church in Ireland. Church Music.
1866. YORK.—The Observance of the Lord's Day. Social Condition of Poorer Classes. Colonial Church and Foreign Missions. Preaching. Diocesan and Parochial Organization. Adult and Sunday Schools. Lay Agency. Female Ministrations. Cathedrals. Ecclesiastical Courts. Diocesan Synods. Mode of attaching the People to the Church. Church Rates. State of Churches of Western Europe.
1867. WOLVERHAMPTON.—Church in Staffordshire. Non-conformists and the Church. Church Patronage. Stipendiary Curates. Church Education. Church Missions. The Jews. Bible and Science. Free Seats. The Offertory. Church Ceremonial. Hindrances to Church Progress.
1868. DUBLIN.—Religious Societies. Hindrances to Missions. National Education. Church Work and Life. The Church and her Younger Members. Lay Agency. American and Canadian Churches. Convocation and Diocesan Synods. The Church Service. Science and Theology. The Church and Periodical Literature. Biblical Illustration.
1869. LIVERPOOL.—Diocesan Organization. Clerical Educa-

tion. Unbelief. Recreations. Education and Sunday Schools. Church Work among Seamen. Capabilities of Cathedrals. Improvement of the Services. Church Patronage. Eastern Churches. Church Work in large Towns. Weekly Offertory. Sinai and Palestine.

1870. SOUTHAMPTON.—Foreign Missions. Revival of Spiritual Life. Elementary Education. Synods and Conferences. Charitable Relief. Ritual. Science and the Bible. Middle-class Education. Christian Unity: Reformed, Greek and Eastern Churches, and Non-conformists.

1871. NOTTINGHAM.—Education. Freedom of Worship. Christian Evidences. Church and State. Foreign Missions. Slave Trade. Parochial Councils. Unity within the Church. Papal Infallibility. Clerical Education. Church Edifices and Endowments. Hymnology. Moral State of Society. Deepening of Spiritual Life. Church Patronage.

1872. LEEDS.—Parochial System. Lay Co-operation. Church Architecture. Christianity and Science. Church and State and Nonconformists. Preaching. Church Reform. Just Comprehensiveness. Relation of Daughter Churches. The Universities. Church Music. Deepening of Spiritual Life. Church Schools. Church in Wales.

1873. BATH.—Strikes and Labour. Lay Helpers. Almsgiving. Foreign Missions. Church and State. Temperance. Theological Thought. Increase of Episcopate and Synods. Free Seats. Cathedrals and Chapters. Church and the Masses. Church Endowments. The Life of Godliness. Religious Wants of Children. Church Music.

1874. BRIGHTON.—Old Catholic Movement. Home Missions: Missions to Seamen. Parochial Choirs. Foreign Missions: Judaism, Mohammedanism. Church Patronage. Convocation. Education. Diocesan Synods. Fabric and Services. Church Finance. Scepticism. The Younger Members. Recreation. The Spiritual Life. Social and Sanitary Conditions. Education of Women. Church Music.

1875. STOKE-UPON-TRENT.—Churches in Communion with her. Women's Work. Temperance. Charity Organization. Work among Boatmen. Religious Education. Ecclesiastical Dilapidations. Free and Open Churches. Missionary Bishoprics. Funeral Reform. Work among Deaf and Dumb. Unbelief. Work in the Army. Lay Agency. Universities. Higher Schools. Revival

- Movements. Episcopal and Cathedral Institutions. Bible Lands. Children's Services. Special Preachers. Personal Holiness. Devotional Books. Pastoral Work. Hymns.
1876. PLYMOUTH.—Old Catholic Movement. Extension of the Episcopate. Temperance. Causes of Unbelief. Army and Navy. Central Africa. The Young after leaving School. Candidates for Holy Orders. Alienated Classes. Periodical Literature. The Sick. Spiritual Life. Church and State.
1877. CROYDON.—Mohammedanism. Scepticism. Trades Unions. Toleration. Representative Assemblies. Intemperance. Pauper and Truant Children. Charity Organization. Public Amusements. Church and State. Education. Personal Religion. Lord's Day. Church Finance. Nonconformity. Biblical Knowledge. Prophecy. Lay Help. Children.
1878. SHEFFIELD.—Foreign and Colonial Missions. Doubts and Difficulties. Free and Open Churches. Comprehensiveness. The Church's Work. Intemperance. Church Property. Patronage. Marriage Law. Literature and Recreations. Women's Work. Parochial Councils. Cathedrals. Sunday Schools. Spiritual Life. Candidates for Holy Orders. Discoveries in the East.
1879. SWANSEA.—Missions. Higher Education. Home Reunion. The Young. Seamen. Voluntary and Board Schools. Parochial Organization. Diocesan Synods. Church in Wales (*bis*). Temperance. Ecclesiastical Courts. Hymns. Internal Unity. Religion and Science. Clergy Discipline. Lay Work. Epistle to the Ephesians. The Ministry. Welsh Church Press. Church Music.
1880. LEICESTER.—Foreign Missions. Church and the Poor. Religious Condition of Nation. Church and Labour. Upper and Middle-class Education. Church and the Young. Penitentiary Work. Internal Unity. Reform in Foreign Churches. Church and Dissent. Temperance. Unbelief. The Cathedral System. Marriage and Divorce. Home Mission Work. The Clergy. Internal Organization. Factory and Workshop Life. Devotional Subjects. Popular Recreations. Church Finance.
1881. NEWCASTLE.—Churches in Communion with Church of England. Church in Relation to Secularism and Spiritualism. Lay Work of Men; of Women. Variations of Ritual. Diocese of Durham. Church and State: what we gain, what we lose by it. Parochial System:

Town, Country. Opium Traffic. Church and Trades Unions. Ecclesiastical Courts. Principles of the English Reformation. Religious Thought and Art. Temperance. Sunday Observance. First Decade of the Elementary Education Act. Spiritual Life. The Young. The Revised Version.

1882. DERBY.—Unity of Belief in Diversity of Thought. The Jews. Evangelistic Work at Home. Church Discipline. Church and Modern Thought. The Clergy. Political Relations of the Church. Duty of the Church to exceptional Classes. The Church and Morals. Protection of Girls. The Church and other Communions. Extension of the Ministry. The Liturgy. Synodal Action. Domestic and Social Life. Temperance. The Devotional Life. Evangelistic Work abroad.
1883. READING.—Science and Faith. Opinion of the Laity. Biblical Criticism. Laymen's Work. Women's Work. Protection of Women and Children. Marriage Law. Pauperism and Thrift. Foreign Missions. The Church and the Universities. Sunday Teaching of Children. Public Schools. Elementary Education. Sunday Observance. Church Services. Personal Religion. Ecclesiastical Courts. Relation of Church at Home to Church in Colonies.
1884. CARLISLE.—Overcrowded Dwellings. Popular Literature. Rights of Parishioners in Churches. What can Scotland and Ireland teach us? Report of the Ecclesiastical Courts Commission. Lay Ministration. Results of recent Historical and Topographical Research. Foreign Chaplaincies. Music as an Aid to Worship. Parochial Missions. Purity. Religious Side of Education. England's Religious Duties towards Egypt. Foreign Missions. John Wiclif. Aids to Holiness. Advantages of an Established Church. The Christian Teacher and Politics.
1885. PORTSMOUTH.—Revised Version of the Old Testament. Sailors and Soldiers. Church Work among Men. The Prayer-book. Women's Work. Religion and Art. Evangelizing Agencies supplementary to the Parochial System. The Cathedral. Emigration. Holy Scripture and the Church on War. Teaching Work of the Church. The Church and the Printing Press. The Church in India. Clergy Pensions. Church Defence. Soldiers and Sailors. The Church of England and Movements in Foreign Churches. The Spiritual Life. Intemperance. Relations of Rich and Poor, Employer and Employed.
1886. WAKEFIELD.—Church Reform: Patronage and

- Endowments; Government and Representation. Christian Evidences. The Church in the Rural Populations. Increase of the Episcopate. Church and State. Foreign Missions. Music in Churches. Church in Towns. Church in relation to Social Questions: Homes of Labouring Classes; Recreation and Literature. Education. Devotional Study of Holy Scripture. Parish Churches Bill.
1887. WOLVERHAMPTON.—The Church and History. Adaptation of Spiritual Agencies to Modern Needs. Priesthood of the Laity. Elasticity of Worship. Tithes Socialism. Growth and Movements of Population. Eastern Churches. Child Life in Cities. Epistle to the Hebrews. The Church in Africa. Devotional Life. Hindrances to Religion in Common Life. Church-going Hindrances. Christian Evidences.
1888. MANCHESTER.—Results of Criticism in Sermons. The Church in Wales. Seamen. Supply of Defects of Parochial System. Positivism. Gambling and Betting. Foreign Missions of Church of England and Church of America. Philosophic Doubts. Disposal of the Dead. Temperance. Social Purity. Sunday Schools. Prayer-book and Modern Needs. Elementary Schools. Lay Representation in Church Synods. Democracy and the Church. Free and Open Churches. Christian Service. Church Finance. Increase of the Episcopate. Eschatology. Lay Help. Hindrances to Church Work. Economics: Competition; Co-operation; Over-population. Sunday Observance. Revival of common Religious Life of Men.
1889. CARDIFF.—Rapidly-growing Populations. Church Finance and Clergy Pensions. Church and State. Seamen. Church in Wales. Sunday Observance. Literature of the Day. Home Reunion. Elementary Education. Care of Children. Ministry. Continuation Schools. Temporal Well-being of Working Classes. Young Men. Relations of Church at Home and in Colonies. Linguistic Condition of Wales.
1890. HULL.—Church and State. Systematic Instruction in Religion. Strikes. Sanitation. Home Reunion. Faith. Foreign Missions. Women's Work among Women. Betting and Gambling. Socialism. Brotherhoods. Inspiration of Holy Scripture. Limits of Ritual. Responsibility of Employers. Free Education. Ethics of Commerce. Country Parishes.
1891. RHYL.—Church Revival in Wales. The Church in Relation to Nonconformists. The Church's Work in

Poorest Quarters of Cities; in Mining Districts. Scripture Criticism. Foreign Missions. Church Education. Church Music. The Divine Personality. Aids to Godliness. The Parochial System.

1892. FOLKESTONE.—Relation between the Authority of the Bible and the Authority of the Church. Attitude of the Church towards Labour Combinations. Work of the Church of England on the Continent. Religious Instruction in connection with the Church of England. The Duty of the Church to the Agricultural Population, in view of Spiritual Needs, Social Needs, Responsibilities as Citizens. Christian Ethics, Individual and Social. Meeting of Women: Training of Women. Industrial Condition of Women. Temperance. The Temperance Movement. Physical Recreation, its Use and Abuse. The Permanent Value of the Old Testament for the Christian Church. Thrift and the Poor Law. Legal Provision for Sickness and Old Age. Vivisection. Preparation for Holy Orders, and of Lay Evangelists. Foreign Missions: Varieties of Method. Duty of the Church towards Soldiers. Christian Doctrine and Christian Life. Preaching. Work at the Sea-side.

1893. BIRMINGHAM.—Education. The Lord's Day. The Work of the Church among the Artisan Population. Church Reform. Preaching and a Preaching Order. Social and Labour Questions. Church Reform. The Anglican Communion. Home Missions. Working Men's Meetings. The Church of England in Relation to other Bodies of Christians. Science and Faith. Financial Condition of the Clergy. The Church and the Poor. Foreign Missions. The Ministry of the Laity. Devotional Meetings. The Church and the Press. The Disposal of the Dead.

1894. EXETER.—Biblical Criticism. Cathedrals. Temperance Work and Legislation. Elementary Education; The School Board Compromise. The Church in Country Districts. Secondary Education. The Relation of Morals to Politics and Commerce. Sunday Schools. The Ethics of Amusements. Church Reform and Discipline. Foreign Missions. Convocation Reform. Church Worship; Art and Hymnology. Soldiers and Sailors. Church Work and Church Workers.

1895. NORWICH.—Sermon by the Archbp. of York on Reunion. Education. National Education. Socialism; Trades Unionism; Co-operation. Foreign Missions. Home Missions. Holy Scripture as affected by recent Archæological Discoveries and MSS. The Church's

Ministry, Doctrine, and Worship Confirmed and Illustrated by Recent Discoveries. Tithes and Endowments. The Financial Position of the Church as affected by Agricultural Distress. Secondary and Higher Religious Education. Sailors and Fishermen; Soldiers. Faith and Science. The National Church; its Origin; Continuity. The Welsh Dioceses. The Church and the Agricultural Labourer. Christian Unity. Church Music, Purcell. Influence of Modern Life on Women. The Lord's Day. Cathedrals. Deaf and Dumb Waifs and Strays.

1896. SHREWSBURY.—Idea of a National Church. Intemperance. Supplementary Ministries. Evolution and Christian Doctrine. Church Reform. Elementary Education. Law of Marriage. Foreign Missions. Discipline, clerical and lay. Continuity of the Church of England. Supply of Missionaries. Industrial Problems. Aspects of Holy Communion. International relations. Tendencies of Modern Society. The impoverishment of the Clergy. Status of the Unbeneficed.

(For subsequent Church Congresses see Appendix.)

THE CONVOCATIONS.

The synodal organization of the Church of England reaches its highest point in the **two Convocations**, which are the provincial synods of its two divisions of Canterbury and York. **The Synod of Canterbury** dates from the Council of Hertford, 673 A.D., when the Anglian and Saxon churches united into an ecclesiastical province, with the Archbishop of Canterbury as its metropolitan. The Synod of York dates from 735 A.D., when the churches north of the Humber were organized into a separate province. **In Saxon times** the bishops, abbots, and principal ecclesiastics were summoned to the Witenagemots to advise and act in affairs of State, and the archbishops often found it convenient to give to the assembly the character of a synod,

and transact ecclesiastical business at the same time. **After the Norman Conquest** the bishops and abbots still formed part of the king's great council, but purely ecclesiastical synods were held to deal with ecclesiastical affairs, and in these synods the chapters and the clergy were represented by some of their members called proctors. **In the time of Archbishop Peckham, the organization was settled on the principles which continue to the present time.** The bishops and abbots attended in their own right. Each cathedral and collegiate chapter was represented by one proctor and the clergy of each diocese by two. The representation of the clergy in the Synod of York was slightly different—they sent up two proctors for each archdeaconry. Edward I., in seeking to obtain a representation of the different classes of the people in his Parliaments, summoned the clergy according to the existing organization of their synods.

The archbishops often took advantage of the opportunity of the assembly of the bishops and clergy in attendance on parliament to hold a synod on ecclesiastical affairs; and synods were held at other times when needed; *i.e.* while the sovereign exercised his power to summon prelates and clergy on the business of the State, the archbishops still exercised their right of summoning synods at their discretion. In the Convocation of 1415, the prelates sat in one place and the rest of the clergy in another, and after that it gradually became the rule that they should form **two houses.**

The freedom of the Church to hold its synods for the management of its own affairs, and to make Canons binding on the members of the Church, was **invaded by Henry VIII.** By the submission of the clergy (see pp. 70 and 72) they surrendered their ancient constitutional liberties to the Crown.

Thenceforth (1) Convocations were only to be

assembled by the king's writ. (2) When assembled they were not to make Canons without the royal licence. (3) Canons so made were to have no legal power until confirmed by the king. (4) Even when thus made, they were not to be valid against the laws and customs of the land and the king's prerogative.

The Convocations have undergone no change since that time. The Convocation of **Canterbury** consists of the bishops of the province, who constitute the Upper House; of the deans of all the cathedrals, all the archdeacons, a proctor for each of the cathedral chapters, and two proctors for each diocese elected by the beneficed clergy, these constitute the Lower House. The Convocation of **York** consists of the bishops of the province, forming the Upper House; the deans and archdeacons, one proctor for each chapter and two for each archdeaconry; the two houses often sit and debate together at the discretion of the archbishop. These Convocations are a constitutional part of the State. On the summoning of every **Parliament** the royal writ is issued to the archbishops, requiring them to summon the Convocations; the clergy elect their proctors to the new Convocation as the electors do their members to the new Parliament; and the Convocations are prorogued and dissolved together with Parliament. As to their proceedings, they are at liberty to discuss anything they please, but in the making of canons are still under the disabilities imposed upon them by the masterful policy of Henry VIII.

During the three years of the reign of James II., when the king was seeking to overthrow the Reformation, the king did not permit the Convocation to transact business, knowing that it would offer a formidable opposition to his designs. The authors of the Convention Parliament did not

summon Convocation with Parliament, knowing that its sentiment of loyalty to the dynasty would make it a stumbling-block in the way of the revolution. When the revolution had been completed, and a second and normal Parliament was called, still Convocation was not summoned with it according to constitutional practice, from the knowledge that the clergy were afraid of the Calvinism of William. But Parliament petitioned the Crown to summon Convocation, and the difficulty had to be faced. When Convocation was summoned the Lower House showed itself strongly opposed to the latitudinarian designs of the Court, and Convocation was silenced by the exercise of the royal prerogative from 1690 to 1702. On the accession of Queen Anne it was again summoned, and took an active part in the discussions of the time. On the accession of the House of Hanover it was again silenced for nearly 150 years; always summoned with every new parliament, but never receiving "letters of business," and being adjourned after voting a dutiful address to the Crown.

The revival of the synodical action of the Church is a part of the church revival of this generation. When first proposed, the law officers of the Crown raised objections and created difficulties; but when these were firmly disregarded they disappeared, and on the November 5, 1852, the Convocation of Canterbury resumed its discussion of the affairs of the Church, after an interval of 134 years. The Convocation of York resumed business in 1861.

The following are notes of some of the principal things which Convocation has done since its revival.

The Convocation which sat together with the Parliament from 1859 to 1865 prepared a Harvest Thanksgiving service; condemned Bishop Colenso's

'**Pentateuch**' (1873); condemned '**Essays and Reviews**' (1864); substituted a modified **Declaration** for the Oaths before Ordination and Institution, and the Oath against Simony (1865). The Convocation from 1860 to 1868 was largely occupied with debates on **Ritualism**, and on the ecclesiastical affairs of the **South African Churches**. The next Convocation, which sat from 1868 to 1874, took up the very important task of a **Revision of the English Translation of the Bible**, and appointed a Committee for the purpose (1870). In 1871 it took cognisance of the **Vatican Council**, and (1871) passed resolutions to the following effect:—

"1. That the Vatican Council has no just right to be termed an Œcumenical or General Council. 2. That the dogma of papal infallibility is contrary to Holy Scripture, and the judgment of the ancient Church Universal. 3. That the assumption of supremacy by the Bishop of Rome in convening the Council contravenes Canons of the Church Universal;" and finally (4) "that there is one true Catholic and Apostolic Church, founded by our Lord and Saviour Jesus Christ; that of this true Catholic and Apostolic Church the Church of England and the Churches in communion with her are living members; and that the Church of England earnestly desires to maintain firmly the Catholic faith as set forth by the Œcumenical Councils of the Universal Church, and to be united upon those principles in brotherly love with all Churches in Christendom."

During this session a strenuous attempt was made to obtain a resolution of Convocation in favour of removing the **Athanasian Creed** from its place in the services of the Church, or to get certain clauses of it suppressed. The result of a long and heated contest was the issue of a Synodical Declaration as follows:—"For the removal of doubts, and to

prevent disquietude in the use of the Creed commonly called the Creed of St. Athanasius, it is hereby solemnly declared :—

1. “That the confession of our Christian Faith, commonly called the Creed of St. Athanasius, doth not make any addition to the faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.

2. “That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church in this confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in the Confession of Faith are to be understood no otherwise than the warnings of Holy Scripture ; for we must receive God’s threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all.”

In this and the following Convocations, following upon a Royal Commission for the revision of the rubrics in the Prayer-book, a **new lectionary** was drawn up and adopted, and, being sanctioned by the Crown, came into general use. The southern Convocation also agreed to recommend, with respect to the **Burial Service**, in cases in which the rubric forbids the present service to be used, an alternative service as follows : “On the request, or with the consent of the kindred or friends, it shall be lawful for the minister to use only the following Service at the burial :—The three sentences of the Scriptures to be said or sung on meeting the corpse at the entrance of the churchyard, and after they are

come into the church, one or both of these Psalms following, Ps. xxxix. and Ps. xc., then the Lesson, 1 Cor. xv. 20. When they come to the grave, while the corpse is made ready to be laid into the earth, the priest shall say, or the priest and clerks shall sing, the sentences beginning, 'Man that is born of,' &c., ending with the words, 'fall from Thee'; and then shall follow the words, 'Lord have mercy,' &c., the Lord's Prayer, and 'The grace of our Lord.'

"Whenever either of the two foregoing services be used, it shall be lawful for the officiating minister at his discretion to allow the use of hymns and anthems in the church, or at the grave. Farther it shall be lawful for the minister, at the request, or with the consent in writing, of the kindred or friends of the deceased, to permit the corpse to be committed to the grave without any service, hymn, anthem, or address of any kind." The Convocation of York assented to these alterations with the exception of the last two sentences.

Some other alterations suggested by the Ritual Commission, and accepted with modifications by the Convocation of Canterbury, may be briefly summed up: that Morning Prayer, Litany, and the Communion Service may be used as separate services at the discretion of the minister. A table to regulate the Collect, Epistle, and Gospel, when a holiday falls on a Sunday. That on occasions sanctioned by the Ordinary, and when there is more than one celebration of the Holy Communion on the same day, the priest may omit the Ten Commandments and the Collect for the Queen, provided that they be always read over on every Sunday and holiday. The necessary number of sponsors to be two, one male and one female, who may be the parents. These proposals were nearly all agreed to. It was, however, in the end felt

that, with the present constitution of the House of Commons, it was undesirable to ask the consent of Parliament to these or any alterations, seeing that it was possible that either House might introduce modifications which might, without the possibility of revision by the Church, be passed into Statute Law. In view of this fact, and of the need generally of some better mode of obtaining legislative confirmation of the Acts of Convocation, the **Bishop of London** (Jackson, 1874) introduced a **Bill** (since reintroduced by Bishop Goodwin of Carlisle) to the effect that "when the two Convocations, by and with the authority of the Queen's Majesty, may have prepared and laid before her Majesty a scheme for making alterations in and additions to the rubrics and directions contained in the Book of Common Prayer, &c., &c., such scheme, if her Majesty see fit, shall be laid before both Houses of Parliament; and if neither House of Parliament shall, within forty days after such scheme shall have been laid before it, present an address to her Majesty praying her Majesty to withhold her consent from such scheme, or any part thereof, then her Majesty in Council shall make an order ratifying such scheme, and it shall become law." The Southern Convocation appended to their Report to her Majesty, a statement that their consent was given to the changes proposed by it upon the condition that no legislative sanction should be sought for them until the Bishop of Carlisle's Bill had become law.

A very important step was taken in 1887 by the creation of a **House of Laymen** in connection with the Convocation of Canterbury, under the following resolutions agreed to by both Houses of Convocation:—

Resolved: 1. "That it is desirable that a House of Laymen, being communicants of the Church of England, be formed for the Province of Canterbury, to confer with the

members of Convocation." 2. "That the members of the House of Laymen be appointed by the lay members of the Diocesan Conferences of the Province, and that they continue to hold their seats until the dissolution of Convocation next ensuing." 3. "That ten members be appointed for the diocese of London; six for each of the dioceses of Winchester, Rochester, Lichfield, and Worcester; and four for each of the remaining dioceses." 4. "That additional members, not exceeding ten, be appointed by his Grace the President, if he see fit." 5. "That the House of Laymen be in all cases convened by his Grace the President." 6. "That the said House be convened only and sit only during the time that Convocation is in Session, and be opened by his Grace the President." 7. "That the said House may be requested by his Grace the President to meet in conference the members of the Upper and Lower Houses of Convocation upon such occasions and at such place as his Grace the President may think fit." 8. "That the subjects on which the House of Laymen may be consulted shall be all subjects which ordinarily occupy the attention of Convocation, saving only the definition or interpretation of the faith and doctrine of the Church." 9. "That his Grace the President, in opening the House of Laymen, or at any other time in their Session, may lay before them any subject (with the limitation provided in Resolution 8) on which he desires their counsel, and that the results of all the deliberations of the said House on any subjects, whether thus referred to them or originated by themselves, be communicated to the President." 10. "That if the above resolutions be adopted by Convocation, a Joint Committee of both Houses be appointed to confer with any Committee that may hereafter be appointed by the House of Laymen, in order to frame such rules and orders as may be found necessary." "Provided that nothing in this scheme shall be held to prejudice the duties, rights, and privileges of this Sacred Synod according to the laws and usages of this Church and Realm."

The two Houses of the Convocation of York came to a similar resolution, but in the following year, 1887, the Lower House deemed it inopportune to proceed with the scheme, and it was not till 1890 that the lines of a House of Laymen for York were laid down in the following resolutions of the Convocation of the Northern Province:—

The subject was introduced by his Grace the President, who ultimately sent down to the Lower House the following message: "The President proposes that the appointment of a House of Laymen in connection with the Convocation of the Province of York should be undertaken during the present year by directions from him upon the plan suggested by the Upper House in February 1886 ('Proceedings of Convocation, February 25, 1886, pp. 120—125'). He does not, however, propose to include any nominee members, understanding that this might require much discussion. The proposal of the Lower House for a smaller number of nominees has to-day been considered by this House, and it has been thought better to omit the nominee element altogether. He proposes that this step should be regarded as an experiment, subject to a revision in the first year of the next Convocation, and that no part of the scheme shall be regarded as final. The President desires to add that he has been advised and is convinced that he has no right whatever to sanction the appointment of a Lay House to sit with the House of Laymen in the Province of Canterbury. The proposed House, therefore, will be in connection with the York Convocation only."

On the reception of this message of the Lower House, it was unanimously resolved:

"That this House begs leave respectfully to express its concurrence with the tentative scheme for a House of Laymen as expressed by the message received from the President." And the first meeting of the York House of Laymen was held April 20, 1892.

From 1886 to 1891 important debates have taken place on the following (among other) subjects.

In the Convocation of Canterbury:—

In 1886: On the Extension of the Diaconate. A Draft Bill on Church Patronage. Clergy Discipline. On Reforms in Organization and Discipline (quoted below¹). On the Marriage Laws.

¹ Resolved: 1. "That this House desires to promote the adoption of well-considered reforms in organization and discipline of the Church of England." 2. "That all reform must be consistent with the maintenance of such principles as the following: (i.) *The Church of England, as a part of the Church of Christ, exists primarily for spiritual purposes.* (ii.) The Catholic Faith and Apostolic Order of the Church of England are unalterable. (iii.) There is, by

In 1887 : On Lay Readers. Clergy Discipline. Preaching in Dissenting Chapels. Imprisonment of Clerks. Tithes ; and again in 1888 and 1889. Ecclesiastical Courts. House of Laymen (quoted p. 247). Queen Anne's Bounty Fund.

In 1888 : On the Extension of the Episcopate ; and again in 1889 and 1890. The Reunion of Christendom. Sunday Schools. Lay Readers ; and again in 1889. Sunday Observance. Parochial Guilds. Liquor Traffic with native tribes, and Opium Traffic ; and again in 1889. Friendly Societies. United Action of the two Convocations (quoted p. 283). Clergy Discipline. Tithes. Additional Services ; and again in 1889. Systematic Clerical Returns ; and again in 1889.

the appointment of Christ, a clear distinction between the ordained ministers and the congregation of the Church ; and any powers entrusted to the laity must not extend to such things as belong to the office of the Clergy. (iv.) The unit of the Church's episcopal system is the diocese and not the parish ; therefore the parish, the parish priest, and the congregation must be subordinate to the diocesan authority of the bishop. (v.) The Church of England is national, not in the sense that the whole nation, as such, may deal as it will with the Church's doctrine and discipline, but in the sense that the Church of England is especially recognized by the Constitution of this country, and the whole nation has a legal claim to the administration of its ordinances and the services of its Clergy, in accordance with its doctrine and discipline, and not otherwise. (vi.) To the synods of the Church of England, by constitutional right, belongs a legislative power, subject to such sanction of the Crown and Parliament as the laws of this Church and realm require. (vii.) The right of ecclesiastical patronage is to be primarily regarded as having the character of a trust rather than of property. (viii.) The right of an incumbent to the income of his benefice must be regarded as subject to the efficient discharge of the duties of the cures." 3. "That in regard to church patronage, this House calls attention to the resolution agreed to in Sessions of February 16, 17, 18, 19, 1886." 4. "That in regard to Clergy discipline, this House concurs with the Upper House in desiring the 'simplification of existing modes of procedure, and enactments which may obviate the ruinous costs which at present are often incurred.'" 5. "That the question of pensions for aged and infirm Clergy, beneficed and unbeneficed, demands the immediate attention of the Church." 6. "That this House desires again to press the urgent need of a larger

In 1889: Lay Readers. Betting and Gambling. Brotherhoods (quoted p. 320). Sisterhoods (quoted p. 323). Elementary Schools.

In 1890: Confederation of Elementary Schools. Amended Letters Testimonial. Protest against alteration of Marriage Laws of the Colony of Victoria.

In 1892, 14th of June: Promulged a new Canon on Clergy Discipline.

In 1893: Reports of Committees on Fasting and on Evening Communion; on Diminished Incomes of Clergy. Education.

In 1894: Intemperance. Disestablishment in Wales,

In 1895: The Law of Vestries. Reformed Congregations in Spain. Education. Marriage of Divorced persons.

In the Convocation of York:—

In 1886: On the Marriage Laws. Parochial Councils. House of Laymen.

In 1887: Lay Readers. Betting and Gambling. Ecclesiastical Courts.

In 1889: Lay Readers. The Church House. Systematic Clerical Returns.

In 1890: Betting and Gambling. Protest against alteration of Marriage Laws of the Colony of Victoria. House of Laymen (quoted p. 247). Funeral Reform.

representation of the parochial Clergy in this House." 7. "That this House is of opinion that it would be for the interests of the Church that the two Convocations of Canterbury and York should, from time to time, meet in conference." 8. "That this House [desires to see provision made for facilitating legislation on ecclesiastical matters by the two Convocations, and in particular it] reaffirms the principle of the draft Bill agreed to by both Convocations in the year 1879 to provide facilities for the amendment, from time to time, of the rites and ceremonies of the Church of England." 9. "That while this House cannot recommend the establishment of parochial councils with statutory powers, voluntary parochial councils, summoned by the clergy, and composed of the faithful laity of all classes, may in many parishes be established with advantage, such council being subject in all matters to the authority of the bishop." 10. "That this House is of opinion that it would strengthen the authority of the bishop if he were to call to his aid, as occasion might require, a Diocesan Synod of Clergy, or a Council of Clergy and laymen." 11. "That the Prolocutor be requested to take the foregoing Report and resolutions to the Upper House."

In 1894: Ministrations of Laymen. Welsh Disestablishment. Church Patronage. Incumbents' Resignation Act. Divorce. Charity Commissioners. Terriers and Inventories. Ecclesiastical Fees.

THE CONVOCATION OF THE PROVINCE OF CANTERBURY.

The UPPER HOUSE consists of twenty-four members, viz.

The ARCHBISHOP OF CANTERBURY (<i>President</i>).			
Bishop of London.		Bishop of Llandaff.	
„	Winchester.	„	Norwich.
„	Bangor.	„	Oxford.
„	Bath and Wells.	„	Peterborough.
„	Chichester.	„	Rochester.
„	Ely.	„	St. Alban's.
„	Exeter.	„	St. Asaph.
„	Gloucester and	„	St. David's.
	Bristol.	„	Salisbury.
„	Hereford.	„	Southwell.
„	Lichfield.	„	Truro.
„	Lincoln.	„	Worcester.

Provincial Dean—The BISHOP OF LONDON.

Provincial Sub-Dean—The BISHOP OF WINCHESTER.

Provincial Chancellor—The BISHOP OF LINCOLN.

Provincial Precentor—The BISHOP OF SALISBURY.

Provincial Chaplain—The BISHOP OF WORCESTER.

Provincial Crucifer—The BISHOP OF ROCHESTER.

The LOWER HOUSE consists of one hundred and fifty-eight members, viz.

The DEANS, &c.	...	...	...	24
The ARCHDEACONS	...	...	...	63
The PROCTORS for the Chapters	...	...	...	23
The PROCTORS for the Clergy	...	...	...	48

Prolocutor—The ARCHDEACON OF WINCHESTER.

Judge of the Arches Court—Rt. Hon. Lord Penzance.

Vicar-General—Sir JAMES PARKER DEANE, D.C.L., Q.C.

Registrar—Sir JOHN HASSARD, M.A., Vicar-General's Office, 3, Creed Lane, E.C.

Actuary—FRANCIS COBB, Esq.

THE CONVOCATION OF THE PROVINCE
OF YORK.*The UPPER HOUSE consists of ten members, viz.*The ARCHBISHOP OF YORK (*President*).

Bishop of Durham.	Bishop of Newcastle.
„ Carlisle.	„ Ripon.
„ Chester.	„ Sodor and Man.
„ Liverpool.	„ Wakefield.
„ Manchester.	

The LOWER HOUSE consists of eighty-one members, viz.

The DEANS of York, Durham, Carlisle, Chester,

Manchester, Ripon 6

The ARCHDEACONS 23

The PROCTORS for the Chapters 7

„ „ „ Clergy of Archdeaconries 45

Commissioners for the Archbishop—The DEAN and the
CANONS RESIDENTIARY OF YORK.*Prolocutor*—Rev. Chancellor ESPIN, D.D.*Treasurer*—Rev. Canon RANDOLPH, M.A.*Synodal Secretary*—Rev. Canon WRIGHT.*Vicar-General*—The Right Hon. Lord GRIMTHORPE, LL.D.*Registrar*—H. A. HUDSON, Esq., Minster-yard, York.

THE LAMBETH CONFERENCES OF 1867, 1878,
AND 1888.

The first germ of the plan of a synod of the Anglican communion, which may probably have very important results in the future, seems to be found in a letter of one of the bishops of the United States, who in accepting the invitation of Archbishop Sumner to attend with other United States bishops the bicentenary festival of the Society for the Propagation of the Gospel as an interesting manifestation of the inter-communion of the two churches, expressed the hope that the time might come when that inter-communion might be manifested in a still more valuable way in the good old church fashion of a synod. The idea seems from that time to have been cherished in the United States. The time for carrying it into effect came at length when the Colenso scandal in Natal, together with the difficulties of the Colonial Churches, created by various conflicting decisions at home, on one hand, as to their relations to the English Church, and on the other hand, as to the authority of their bishops in their own dioceses, led to a desire for personal conference. The first official step, however, was taken not in England but in Canada. At the Provincial Synod of the Canadian Church, held on 20th September, 1865, it was unanimously agreed, upon the motion of the Bishop of Ontario, to urge upon the Archbishop of

Canterbury and the Convocation of his province, that means should be adopted "by which the members of our Anglican Communion in all quarters of the world should have a share in the deliberations for her welfare, and be permitted to have a representation in one general council of her members gathered from every land." The desire was defined in a second letter to be for "a National Synod of the Bishops of the Anglican Church at home and abroad, attended by one or more of their presbyters, or laymen, learned in the ecclesiastical law, as their advisers." American bishops again intimated that the bishops of the United States would gladly respond to an invitation to attend such a meeting. The two Houses of Convocation approved of the idea. Accordingly Archbishop Longley issued invitations to all the bishops in communion with the English Church, and on the 24th September, 1867, seventy-eight of them met at Lambeth, viz. eighteen English, nine Irish, seven Scottish, twenty-three from British colonies, twenty-one from the United States of America, out of a total of one hundred and forty-four. The discussions of the four days were held with closed doors; but the general conclusions arrived at were published in thirteen resolutions (printed in the 'Guardian' newspaper for Oct. 9, 1867, p. 1072). These resolutions were prefaced by the following introduction:—

"We, Bishops of Christ's Holy Catholic Church, in visible communion with the united Church of England and Ireland, professing the Faith delivered to us in Holy Scripture, maintained by the primitive Church and by the Fathers of the Reformation, now assembled, by the good providence of God, at the Archbishop's Palace of Lambeth, under the presidency of the Primate of all England, desire first to give hearty thanks to Almighty God for having thus brought us together for common counsel

and united worship ; secondly, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord, that all “ may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me’ ; and lastly, we do here solemnly record our conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught in the Holy Scriptures, held by the primitive Church, summed up in the threecreeds, and affirmed by the undisputed General Councils.”

The most important of the resolutions are as follows :—

“ IV. That in the opinion of this Conference, unity in faith and discipline will be best maintained among the several branches of the Anglican Communion by due and canonical subordination of the synods of the several branches to the higher authority of a synod or synods above them.

“ V. That a Committee be appointed to inquire into and report upon the subject of the relations and functions of such synods.

“ VI. Appointed a Committee to consider how the Church may be delivered from the continuance of the Natal scandal.

“ VII. Expressed acquiescence in the resolution of the Convocation of June 29, 1866, in favour of the appointment of another Bishop for Natal.

“ VIII. That in order to the binding of the Churches of our Colonial Empire and the Missionary Churches beyond them in the closest union with the Mother Church, it is necessary that they receive and maintain without alteration the standards of

faith and doctrine as now in use in that Church. That nevertheless each province should have the right to make such adaptations and additions to the Services of the Church as its peculiar circumstances may require, provided that no change or addition be made inconsistent with the spirit and principles of the Book of Common Prayer, and that all such changes be liable to revision by any synod of the Anglican Communion in which the said province shall be represented.

“IX. That the Committee appointed by Resolution V. (with additions) be instructed to consider the constitution of a Voluntary Spiritual Tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each province of the Colonial Church.”

It will be seen that these Resolutions point in the direction of the complete organization of the Church of England with the Churches of the numerous and powerful colonies scattered over the world, which seem destined to be great nations in the future, and with the Church of the United States, into what would be virtually a patriarchate, having the Archbishop of Canterbury as the centre of its organization. The centre of gravity of Christendom moved in ancient times, through the political depression of the Greek Church and the development of the Latin Church, from Constantinople to Rome ; it may very possibly be destined to shift again, from similar causes, from the Latin to the Anglo-Saxon race, from Rome to Canterbury.

The assembled bishops also issued a **pastoral letter** as follows :—

“To the faithful in Christ Jesus, the Priests and Deacons, and the Lay Members of the Church of

Christ in Communion with the Anglican Branch of the Church Catholic :

“ We, the undersigned Bishops, gathered together under the good Providence of God for prayer and conference at Lambeth, pray for you, that ye may obtain grace, mercy, and peace from God our Father, and from the Lord Jesus Christ our Saviour.

“ We give thanks to God, brethren beloved, for the faith in our Lord Jesus Christ, and the love toward the saints which hath abounded among you ; and for the knowledge of Christ, which through you hath been spread abroad among the most vigorous races of the earth. And with one mouth we make our supplications to God, even the Father, that by the power of the Holy Ghost He would strengthen us with His might, to amend among us the things which are amiss, to supply the things which are lacking, and to reach forth to higher measures of love and zeal in worshipping Him, and in making known His Name ; and we pray that in His good time He would give back unto His whole Church the blessed gift of unity in truth.

“ And now we exhort you in love that ye keep whole and undefiled the faith once delivered to the Saints, as ye have received it of the Lord Jesus. We entreat you to watch and pray, and to strive heartily with us against the frauds and subtleties wherewith the faith hath been aforetime and is now assailed.

“ We beseech you to hold fast as the sure word of God all the Canonical Scriptures of the Old and New Testament, and that by diligent study of these oracles of God, praying in the Holy Ghost, ye seek to know of the Lord Jesus Christ our Saviour, very God and very Man, ever to be adored and worshipped, whom they reveal unto us, and of the will of God, which they declare. Furthermore,

we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been overlaid ; as otherwise so especially by the pretension to universal sovereignty over God's heritage asserted for the See of Rome ; and by the practical exaltation of the Blessed Virgin Mary as Mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessor between God and man. Of such beware, we beseech you, knowing that the jealous God giveth not His honour to another.

“ Build yourselves up, therefore, beloved, in your most holy faith ; grow in grace and in the knowledge and love of Jesus Christ our Lord. Show forth before all men by your faith, self-denial, purity, and godly conversation, as well as by your labours for the people among whom God hath so widely spread you, and by the setting forth of His Gospel to the unbelievers and the heathen, that ye are indeed the servants of Him who died for us to reconcile His Father to us, and to be a sacrifice for the sins of the whole world.

“ Brethren beloved, with one voice we warn you ; the time is short ; the Lord cometh ; watch and be sober. Abide steadfast in the Communion of Saints wherein God hath granted you a place. Seek in faith for oneness with Christ in the blessed Sacrament of His Body and Blood. Hold fast the Creeds, and the pure worship and order which of God's grace ye have inherited from the primitive Church. Beware of causing divisions contrary to the doctrine ye have received.¹ Pray and seek for

¹ It is a curious fact that this clause was accidentally omitted in the copy of the Pastoral sent by the Archbishop to the ‘Times’ newspaper, and was afterwards supplied. It does not appear in the ‘Guardian’ report, Sept. 1867, but is in the copy in the same newspaper, June 26, 1878.

unity among yourselves, and among all the faithful in Christ Jesus, and the good Lord make you perfect, and keep your bodies, souls, and spirits until the coming the Lord Jesus Christ."

Signed by seventy-six bishops ; viz. twenty-eight English and Irish, five Scotch, twenty-three Colonial, nineteen American, and three retired Colonial bishops.

A history of the proceedings, after ten years had elapsed, was allowed to be drawn up from the original documents, and published in the 'Guardian' newspaper for June 19, 1878.

The Second Conference of 1878 met on the 2nd July. Exactly a hundred bishops out of the then total number of 173, took part in the conference ; of whom thirty-two were English, nine Irish, seven Scotch, nineteen American, thirty Colonial, three retired Colonial bishops.

The sittings occupied from July 2nd to 27th. No Pastoral Letter like that of the first Conference was issued, only a Letter containing the reports of the several Committees to whom subjects had been committed, with a brief preface.

The following are the heads of the subjects reported upon, with digests and extracts of the more important matters.

Report of Committee on the best mode of maintaining union among the various branches of the Anglican Communion.

I. Recognizes "the essential and evident unity in which the Church of England and the churches in visible communion with her have always been bound together." [These churches are the Church

of England, and the churches planted by her in India, the Colonies and elsewhere, most of which are associated into distinct provinces, viz. India with six dioceses, Canada with nine, Rupertsland four, South Africa eight, Australia twelve, New Zealand seven, and there are twenty dioceses not yet associated in provinces; the Church of Ireland, the Episcopal Church in Scotland, the Protestant Episcopal Churches in the United States of America with its missionary branches, and the Church in Haiti.]

2. There has been variety of custom, discipline, and form of worship; at present no ground for anxiety on account of this diversity; but a desire to guard against possible sources of disunion in future.

3. "The method which suggests itself is that which, originating with the inspired Apostles, long served to hold all the churches of Christ in one undivided and visible communion. The assembling, however, of a true General Council, such as the Church of England has always declared her readiness to resort to, is in the present condition of Christendom unhappily but obviously impossible." The difficulty attending the assembling of a synod of all the Anglican Churches too great to allow of its being recommended for present adoption.

4. The experiment of a Conference of Bishops at Lambeth "offers the hope that the problem may find in the providential course of events its own solution."

5. Meantime certain principles of order suggested.

1. That the duly-certified action of every national or particular church, and of each province (or diocese not included in a province), should be respected by all other churches. 2. No bishop or other clergyman to exercise his functions within another diocese without consent of its bishop.

3. No bishop to allow a clergyman from another church or province to exercise his functions without proper letters testimonial.

6. **I. Of Church organization.**—Recommended that isolated dioceses should, as circumstances may allow, associate themselves into provinces.

II. Of common work.—The value of the co-operation of churches whenever the opportunity shall present itself, as for example in missionary works.

III. Of Commendatory Letters.—Recommended.

IV. Of circulating information as to the churches. A centre of communication needed, through which documents of importance might be eventually circulated, and in which copies retained for reference.

V. A Day of Intercession recommended for the unity of Christendom.

VI. Of diversities in worship.—"Communion in worship may be endangered by excessive diversities of ritual," though "large elasticity in the forms of worship is desirable."

Report of Committee on Voluntary Boards of Arbitration for churches to which such an arrangement may be applicable.

The necessity "has arisen from the fact that there is no appeal from the ecclesiastical tribunals in the Colonial Churches to any of the ordinary ecclesiastical courts of England, or to the Judicial Committee of the Privy Council (except on appeal from the civil courts in the Colony on matters affecting property or civil rights)."

(a) "Not prepared to recommend that there should be any one central tribunal of appeal from provincial tribunals."

(b) If any province desires to have power to obtain the opinion of some Council of reference, the condition of such reference must be determined by the province itself, and the opinion of the Council to be given on the facts of the case submitted in writing, not merely on an abstract question of doctrine.

(c) In dioceses not combined into a province recommended that appeals should lie from the diocesan courts to the Archbishop of Canterbury.

Recommendations as to the trial of a bishop.

Report of Committee on the relation to each other of Missionary Bishops, and of Missionaries of various branches of the Anglican Communion acting in the same country.

Report of Committee on the position of Anglican Chaplains on the Continent of Europe and elsewhere.

Report of Committee appointed to receive questions submitted to them in writing by Bishops desiring the advice of the Conference on difficulties or problems they have met with in their several Dioceses, and to report thereon.

(1) The position which the Anglican Church should assume towards the "Old Catholics," and towards other persons on the continent of Europe who have renounced their allegiance to the Church of Rome, and who are desirous of forming some connection with the Anglican Church, either English or American.

A. (2) Applications for intercommunion between themselves and the Anglican Church from persons connected with the Armenian and other Christian communities in the East.

(3) The position of Moravian ministers within the territorial limits of dioceses of the Anglican Communion.

B. (1) The West Indian dioceses : (*a*) their proposed provincial organization ; (*b*) the position of their diaconate. (2) The Church of Haiti.

C. Local peculiarities regarding the law of marriage.

D. A Board of Reference for matters connected with Foreign Missions.

E. Difficulties arising in the Church of England from the revival of obsolete forms of ritual, and from erroneous teaching on the subject of confession.

Under the head A. the Conference made the following important reply, which we record in full.

“The fact that a solemn protest is raised in so many churches and Christian communities throughout the world against the **usurpations of the see of Rome**, and against the novel doctrines promulgated by its authority, is a subject for thankfulness to Almighty God. All sympathy is due from the Anglican Church to the churches and individuals protesting against these errors, and labouring, it may be, under special difficulties from the assaults of unbelief as well as from the pretensions of Rome.

“We acknowledge **but one Mediator** between God and man—the Man Christ Jesus, Who is over all, God blessed for ever. We reject as contrary to the Scriptures and to Catholic truth, any doctrine which would set up other mediators in His place, or which would take away from the Divine Majesty of the fulness of the Godhead which dwelleth in Him, and which gave an infinite value to the spotless sacrifice which He offered,

once for all, upon the Cross, for the sins of the whole world.

“It is therefore our duty to warn the faithful that the act done by the Bishop of Rome, in the **Vatican Council**, in the year 1870—whereby he asserted a supremacy over all men in matters both of faith and morals, on the ground of an assumed infallibility—was an invasion of the attributes of the Lord Jesus Christ.

“The principles on which the **Church of England** has reformed itself are well known. We proclaim the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same. We confess our faith in the words of the ancient Catholic creeds. We retain the Apostolic Order of Bishops, Priests, and Deacons. We assert the just liberties of particular and national churches. We provide our people in their own tongue with a Book of Common Prayer, and Offices for the administration of the Sacraments, in accordance with the best and most ancient types of Christian faith and worship. These documents are before the world, and can be known and read by all men. We gladly welcome every effort for reform upon the model of the primitive church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavour to free themselves from the yoke of error and superstition, we are ready to offer all help and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enumerated in our formularies.

“Your Committee recommend that questions of the class now submitted to them be dealt with in this spirit. For the consideration, however, of any definite cases in which advice and assistance may

be required, it is recommended that the Archbishops of England and Ireland, Bishop of London, Primus of Scottish Church, Presiding Bishop of Church of U.S.A., the Bishop superintending the congregations of the same on the continent of Europe, Bishop of Gibraltar, and those whom they may select, be requested to advise.

“On the question of Moravian Orders, the above prelates requested to inquire.

“C. Each branch of the Church to maintain the sanctity of marriage, agreeably to the principles set forth in the Word of God, as the Church of Christ hath hitherto received the same.

“E. Having in view certain moral practices and teachings on the subject of **Confession**, your Committee desire to affirm that in the matter of Confession the churches of the Anglican Communion hold fast those principles which are set forth in the Holy Scriptures, which were professed by the Primitive Church, and which were reaffirmed at the English Reformation ; and it is their deliberate opinion that no minister of the Church is authorized to require from those who may resort to him to open their grief a particular or detached enumeration of all their sins, or to require private confession previous to receiving the Holy Communion, or to enjoin or even encourage the practice of habitual confession to a priest, or to teach that such practice of habitual confession, or the submission to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life. At the same time your Committee are not to be understood as desiring to limit in any way the provision made in the Book of Common Prayer for the relief of troubled consciences.”

The Conference visited Canterbury Cathedral, where the archbishop addressed the assembled bishops from St. Augustine's chair. The final service was held in St. Paul's, when eighty-five bishops of the Anglican communion in their episcopal robes walked up the cathedral, in procession, amidst the large congregation of clergy and laity assembled to witness so remarkable a manifestation of the growing power of the Anglican communion.

Further particulars may be found in the 'Guardian' newspaper of July 31, 1868, and in the 'Origin and History of the Lambeth Conferences of 1867 and 1878,' by Randall T. Davidson, Dean of Windsor, S.P.C.K., 1888, and in the 'Lambeth Conferences of 1867, 1878, and 1888,' by the same author and publishers, 1889.

The **Third Lambeth Conference of 1888** was held on the invitation of another Archbishop, Dr. Benson; invitations were issued to two hundred and nine bishops, and accepted by one hundred and forty-five. The proceedings commenced, on June 30, with a Service of Welcome in Canterbury Cathedral, when the archbishop addressed the assembled bishops from "the chair of St. Augustine." On July 2 the members of the Conference attended a service at Westminster Abbey, when about one hundred bishops were present. The actual deliberations of the Conference were opened on July 3, at Lambeth Palace, and a closing service was held in St. Paul's Cathedral on July 28, attended by a very large congregation. The Conference issued the following Encyclical Letter and Resolutions.

Encyclical Letter and Resolutions.

To the faithful in Christ Jesus, greeting.—We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic

Church, in full communion with the Church of England, one hundred and forty-five in number, all having superintendence over Dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord 1888, under the presidency of the Most Reverend Edward, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, after receiving in the chapel of the said Palace the Blessed Sacrament of the Lord's body and blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people, and the condition of the Church in divers parts of the world; we have made these matters the subject of careful and serious deliberation during the month past, both in general Conference and in Committees specially appointed to consider the several questions; and we now commend to the faithful the conclusions at which we have arrived. We have appended to this letter two sets of documents, the one containing the formal Resolutions of the Conference, and the other the Reports of the several Committees. We desire you to bear in mind that the Conference is responsible for the first alone. The Reports of Committees can only be taken to represent the mind of the Conference in so far as they are reaffirmed or directly adopted in the resolutions; but we have thought good to print these Reports, believing that they will offer fruitful matter for consideration.

In the first place we desire to speak of the moral and practical questions which have engaged the attention of the Conference; and in the forefront we would place the duty of the Church in the promotion of temperance and purity.

Temperance.—Noble and self-denying efforts have been made for many years, within and without the Church, for the suppression of intemperance, and it is our earnest hope that these efforts will be increased manifold. The evil effects of this sin on the life of the Church and the nation can scarcely be exaggerated. But we are constrained to utter a caution against a false principle which threatens to creep in and vitiate much useful work. Highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself, independently of its effects on ourselves or on others, and we have expressed our disapproval of a reported practice (which seems to be due to some extent to the tacit assumption of this principle) of substituting some other liquid in the celebration of Holy Communion.

Purity.—On the other hand, Christian society is only now

awakening to a sense of its active duty in the matter of purity; and we therefore desire to avail ourselves of an occasion which has brought together representatives of the Anglican Communion from distant parts of the world, to proclaim a crusade against that sin which is before all others a defilement of the body of Christ and a desecration of the temple of the Holy Spirit. We recall the earnest language of the Report; we believe that nothing short of general action by all Christian people will avail to arrest the evil; we call upon you to rally round the standard of a high and pure morality; and we appeal to all whom our voice may reach to assist us in raising the tone of public opinion, and in stamping out ignoble and corrupt traditions which are not only a dishonour to the name of our Master, Christ, but degrading to the dignity of a being created in the image of God.

Sanctity of Marriage.—In vital connection with the promotion of purity is the maintenance of the sanctity of marriage, which is the centre of social morality. This is seriously compromised by facilities of divorce which have been increased in recent years by legislation in some countries. We have therefore held it our duty to reaffirm emphatically the precept of Christ relating thereto, and to offer some advice which may guide the Clergy of our Communion in their attitude towards any infringement of the Master's rule.

Polygamy.—The sanctity of marriage as a Christian obligation implies the faithful union of one man with one woman until the union is severed by death. The polygamous alliances of heathen races are allowed on all hands to be condemned by the law of Christ; but they present many difficult practical problems which have been solved in various ways in the past. We have carefully considered this question in the different lights thrown upon it from various parts of the mission-field. While we have refrained from offering advice on minor points, leaving these to be settled by the local authorities of the Church, we have laid down some broad lines on which alone we consider that the missionary may safely act. Our first care has been to maintain and protect the Christian conception of marriage, believing that any immediate and rapid successes which might otherwise have been secured in the mission-field would be dearly purchased by any lowering or confusion of this idea.

Observance of the Lord's Day.—The due observance of Sunday as a day of rest, of worship, and of religious teaching has a direct bearing on the moral well-being of the Christian community. We have observed of late a growing laxity

which threatens to impair its sacred character. We strongly deprecate this tendency. We call upon the leisurely classes not selfishly to withdraw from others the opportunities of rest and of religion. We call upon master and employer jealously to guard the privileges of the servant and the workman. In "the Lord's Day" we have a priceless heritage. Whoever misuses it incurs a terrible responsibility.

Socialism.—Intimately connected with these moral questions is the attitude of the Christian Church towards the social problems of the day. Excessive inequality in the distribution of this world's goods, vast accumulation and desperate poverty side by side, these suggest many anxious considerations to any thoughtful person who is penetrated with the mind of Christ. No more important problems can well occupy the attention—whether of Clergy or laity—than such as are connected with what is popularly called Socialism. To study schemes proposed for redressing the social balance, to welcome the good which may be found in the aims or operations of any, and to devise methods, whether by legislation or by social combinations, or in any other way, for a peaceful solution of the problems without violence or injustice, is one of the noblest pursuits which can engage the thoughts of those who strive to follow in the footsteps of Christ. Suggestions are offered in the Report which may assist in solving this problem.

Care of Emigrants.—One class of persons more especially had a claim upon the consideration and sympathy of the Conference. In our emigrants we have a social link which binds the Churches of the British Islands to the Church of the United States, and to the Churches in the Colonies. No more pertinent question, therefore, could have been suggested for our deliberations than our duty towards this large body of our fellow-Christians. It is especially incumbent upon the Church to follow them with the eye of sympathy at every point in their passage from their old home to their new, to exercise a watchful care over them, and to protect them from the dangers, moral and spiritual, which beset their path. We have endeavoured to offer some suggestions, by following which this end may be attained.

Definite Teaching of the Faith.—Recognizing thus the primary importance of maintaining the moral precepts and discipline of the Gospel in all the relations of life and society, we proceed to the consideration of the means, within the reach and contemplation of the Churches, for inculcating the definite truths of the faith, which are the basis of such moral teaching.

We cannot escape the conviction that this department of

work requires great attention and much improvement. The religious teaching of the young is sadly deficient in depth and reality, especially in the matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the laity must be prepared to share with the Clergy. On parents it lies as a Divine charge. Godfathers and godmothers should be urged to fulfil the duty which they have undertaken for the children whose sponsors they have been, and to see that they are not left uninstructed, or inadequately prepared for Confirmation. The use of public catechizing and regular preparation of candidates for Confirmation is capable of much development. The work done in Sunday-schools requires, as we believe, more constant supervision and more sustained interest than, in a great many cases, it receives from the Clergy. The instruction of Sunday-school teachers, and of the pupil-teachers in elementary schools, ought to be regarded as an indispensable part of the pastoral work of a parish priest; and the moral and practical lessons from the Bible ought to be enforced by constant reference to the sanctions, and to the illustrations of doctrine and discipline belonging to them, to be found in the same Holy Scripture. It would be possible, to a greater extent than is now done, to make sermons in church combine doctrinal and moral efficiency, and, by illustrating the rationale of Divine service, lead on the congregations to the perception of the definite relations between worship, faith, and work—the lessons of the Prayer-book, the Catechism, and the Creeds.

It is not, however, with reference to the young alone, or to the recognized members of their own flock, that the Clergy have need to look carefully to the security of definiteness in teaching the faith.

The study of Holy Scripture is a great part of the mental discipline of the Christian, and the Bible itself is the main instrument in all teaching of religion. Unhappily, in the present day there is a wide-spread system of propagandism hostile to the reception of the Bible as a treasury of Divine knowledge, and throughout society, in all its ranks, misgivings, doubts, hostile criticisms, and sceptical estimates of doctrinal truths as based on Revelation are very common.

The doubts which arise from the misapprehension of the due relations between Science and Revelation may be, and ought to be, treated with respect and a sympathetic patience; and, where minds have been disquieted by scientific discovery or assertion, great care should be taken not to extinguish the elements of faith, but rather to direct the thinker to the realization of the fact that such discoveries elucidate the

action of laws which, rightly conceived, tend to the higher appreciation of the glorious work of the Creator, upheld by the word of His power.

The dangers arising from the hostile or sceptical temper and attitude are increased by the difficulty of determining how far our teaching, and the popular acceptance of it, can be harmonized with a due consideration for the views on inspiration, and especially on the character of the discipline of the Old Testament dispensation, which, although they have never received definite sanction in the Church, have been long and widely prevalent.

We must recommend to the Clergy cautious and industrious treatment of these points of controversy, and most earnestly press upon them the importance of taking, as the central thought of their teaching, our Lord Jesus Christ, as the sacrifice for our sins, as the healer of our sinfulness, the source of all our spiritual life, and the revelation to our consciences of the law and motive of all moral virtue. To Him and to His work all the teachings of the Old Testament converge, and from Him all the teachings of the New Testament flow, in spirit, in force, and in form. The work of the Church is the application and extension of the blessings of the Incarnation, and her teaching the development of its doctrinal issues as contained in the Creeds of the Church.

Mutual relations.—Our discussion on the mutual relations of Dioceses and branches of our Communion has brought out some points which we desire to commend to your consideration. It appears necessary to draw attention to the principles laid down in the Conference of 1878, and to urge that within our Communion the duly certified action of each Church or Province should be respected by the other Churches and their members; that no Bishop or Clergyman should exercise his functions within any regularly constituted Diocese without the consent of the Bishop of that Diocese; and that no Bishop should authorize the action of any Clergyman coming from another Diocese without proper letters testimonial. The neglect of these rules has led to some grievous scandals. The Bishops, on their part, are prepared to do their best to guard against such mischiefs, by adding private advice to the formal document in use, but the Clergy must resolve to exercise greater caution in signing testimonials; and those who require them must check all tendency to over-sensitiveness, when they find themselves subjected to inquiries as to character and identification, which, however unnecessary they may deem them in their own case, are certainly indispensable for securing such measure of safety as we require.

This caution applies with especial force to the Clergy ordained for colonial work. We most heartily recognize the principle that those who have given the best years of their life to work abroad are entitled to great consideration when the time comes at which they want such rest or change of employment as may be found at home. But to lay down any general rules on this point is impossible.

One matter has been laid before us in a more formal way—the possibility of constituting a Council or Councils of reference to advise upon, or even to decide, questions laid before them by the authorities of the Provinces of the Colonial Church. As to this, we would counsel patient consideration and consultation, of such character as may eventually supersede the necessity for creating an authority which might, whether as a Council of advice, or in a function more closely resembling that of a Court, place us in circumstances prejudicial alike to order and to liberty of action.

Home Reunion.—After anxious discussion we have resolved to content ourselves with laying down certain articles as a basis on which approach may be, by God's blessing, made towards Home Reunion. These articles, four in number, will be found in the appended Resolutions.

The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy divisions would appear to be this: We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion, and according to our conviction, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realized, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

But we gladly and thankfully recognize the real religious work which is carried on by Christian bodies not of our Communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that

men's hearts are moved more than heretofore towards Christian fellowship. The Conference has shown in its discussions as well as its resolutions that it is deeply penetrated with this feeling. May the Spirit of Love move on the troubled waters of religious differences !

Relation to the Scandinavian Church.—Among the nations with whom English-speaking peoples are brought directly in contact are the Scandinavian races, who form an important element of the population in many of our Dioceses. The attitude, therefore, which the Anglican Communion should take towards the Scandinavian Churches could not be a matter of indifference to this Conference. We have recommended that fuller knowledge should be sought and friendly intercourse interchanged until such time as matters may be ripe for a closer alliance without any sacrifice of principles which we hold to be essential.

To Old Catholics and others.—Nor, again, is it possible for members of the Anglican Communion to withhold their sympathies from those Continental movements towards Reformation which, under the greatest difficulties, have proceeded mainly on the same lines as our own, retaining Episcopacy as an Apostolic ordinance. Though we believe that the time has not come for any direct alliance with any of these, and though we deprecate any precipitancy of action which would transgress primitive and established principles of jurisdiction, we believe that advances may be made without sacrifice of these, and we entertain the hope that the time may come when a more formal alliance with some at least of these bodies will be possible.

To the Eastern Churches.—The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of persecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have opportunity, should tend and cherish it ; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted. We reflect with thankfulness that there exist no bars, such as are presented to communion with the Latins by the formulated sanction of the Infallibility of the Church residing in the person of the Supreme Pontiff, by the doctrine of the Immaculate Conception, and other dogmas imposed by the decrees of Papal Councils. The Church of Rome has always treated her Eastern sister wrongfully. She intrudes her Bishops into the ancient Dioceses, and keeps up

a system of active proselytism. The Eastern Church is reasonably outraged by these proceedings, wholly contrary as they are to Catholic principles ; and it behoves us of the Anglican Communion to take care that we do not offend in like manner.

Individuals craving fuller light and stronger spiritual life may, by remaining in the Church of their baptism, become centres of enlightenment to their own people.

But though all schemes of proselytizing are to be avoided, it is only right that our real claims and position as an historical Church should be set before a people who are very distrustful of novelty, especially in religion, and who appreciate the history of Catholic antiquity. Help should be given towards the education of the Clergy, and, in more destitute communities, extended to schools for general instruction.

Authoritative Standards.—The authoritative standards of doctrine and worship claim your careful attention in connection with these subjects. It is of the utmost importance that our faith and practice should be represented, both to the ancient Churches and to the native and growing Churches in the mission-field, in a manner which shall neither give cause for offence nor restrict due liberty, nor present any stumbling-blocks in the way of complete communion.

In conformity with the practice of the former Conferences we declare that we are united under our Divine Head in the fellowship of the one Catholic and Apostolic Church, holding the one Faith revealed in Holy Writ, defined in the Creeds, maintained by the primitive Church, and affirmed by the undisputed Œcumenical Councils : as standards of doctrine and worship alike we recognize the Prayer-book with its Catechism, the Ordinal, and the Thirty-nine Articles—the special heritage of the Church of England, and, to a greater or less extent, received by all the Churches of our Communion.

We desire that these standards should be set before the foreign Churches in their purity and simplicity. A certain liberty of treatment must be extended to the cases of native and growing Churches, on which it would be unreasonable to impose, as conditions of communion, the whole of the Thirty-nine Articles, coloured as they are in language and form by the peculiar circumstances under which they were originally drawn up. On the other hand, it would be impossible for us to share with them in the matter of Holy Orders, as in complete intercommunion, without satisfactory evidence that they hold substantially the same form of doctrine as ourselves. It ought not to be difficult, much less impossible,

to formulate articles, in accordance with our own standards of doctrine and worship, the acceptance of which should be required of all ordained in such Churches.

We close this letter rendering our humble and hearty thanks to Almighty God for His great goodness towards us. We have been permitted to meet together in larger numbers than heretofore. Contributions of knowledge and experience have been poured into the common stock from all parts of the earth. We have realized, more fully than it was possible to realize before, the extent, the power, and the influence of the great Anglican Communion. We have felt its capacities, its opportunities, its privileges. In our common deliberations we have tested its essential oneness amidst all varieties of condition and development. Wherever there was diversity of opinion among us there was also harmony of spirit and unity of aim; and we shall return to our several Dioceses refreshed, strengthened, and inspired by the memories which we shall carry away.

But the sense of thanksgiving is closely linked with the obligation of duty. This fuller realization of our privileges as members of the Anglican Communion carries with it a heightened sense of our responsibilities which do not end with our own people or with the mission-field alone, but extend to all the Churches of God. The opportunities of an exceptional position call us to an exceptional work. It is our earnest prayer that all—Clergy and laity alike—may take God's manifest purpose to heart, and strive in their several stations to work it out in all its fullness.

With these parting words we commend the results at which we have arrived in this Conference to your careful consideration, praying that the Holy Spirit may direct your thoughts and lead you to all truth, and that our counsels may redound through your action to the glory of God and the increase of Christ's kingdom.

Signed, on behalf of the Conference,
EDW. CANTUAR.

RESOLUTIONS FORMALLY ADOPTED BY THE CONFERENCE.

1. That this Conference, without pledging itself to all the statements and opinions embodied in the Report of the Committee on Intemperance, commends the Report to the consideration of the Church.
2. That the Bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine diluted or undiluted, as the element in

the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church.

3. That this Conference earnestly commends to all those into whose hands it may come the Report on the subject of Purity, as expressing the mind of the Conference on this great subject. (Carried unanimously.)

4. (a) That, inasmuch as our Lord's words expressly forbid Divorce, except in the case of fornication or adultery, the Christian Church cannot recognize divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party. (b) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage. (c) That, recognizing the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the Clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married.

5. (a) That it is the opinion of this Conference that persons living in polygamy be not admitted to baptism, but that they be accepted as candidates, and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ. (Carried by 83 votes to 21.) (b) That the wives of polygamists may, in the opinion of this Conference, be admitted in some cases to baptism, but that it must be left to the local authorities of the Church to decide under what circumstances they may be baptized. (Carried by 54 votes to 34.)

6. (a) That the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of Divine obligation. (b) That from the time of our Lord's Resurrection the first day of the week was observed by Christians as a day of worship and rest, and, under the name of "the Lord's Day," gradually succeeded, as the great weekly festival of the Christian Church, to the sacred position of the Sabbath. (c) That the observance of the Lord's Day as a day of rest, of worship, and of religious teaching, has been a priceless blessing in all Christian lands in which it has been maintained. (d) That the growing laxity in its observance threatens a great change in its sacred and beneficent character. (e) That especially the increasing practice,

on the part of some of the wealthy and leisurely classes, of making Sunday a day of secular amusement, is most strongly to be deprecated. (f) That the most careful regard should be had to the danger of any encroachment upon the rest which, on this day, is the right of servants as well as their masters, and of the working classes as well as their employers.

7. That this Conference receives the Report drawn up by the Committee on the subject of Socialism, and submits it to the consideration of the Churches of the Anglican Communion.

8. That this Conference receives the Report drawn up by the Committee on the subject of Emigration, and commends the suggestions embodied in it to the consideration of the Churches of the Anglican Communion.

9. (a) That this Conference receives the Report drawn up by the Committee on the subject of the Mutual Relation of Dioceses and Branches of the Anglican Communion, and submits it to the consideration of the Church, as containing suggestions of much practical importance. (b) That the Archbishop of Canterbury be requested to give his attention to the appendix attached to the Report, with a view to action in the direction indicated, if, upon consideration, his Grace should think such action desirable.

10. That inasmuch as the Book of Common Prayer is not the possession of one Diocese or Province, but of all, and that a revision in one portion of the Anglican Communion must therefore be extensively felt, this Conference is of opinion that no particular portion of the Church should undertake revision without seriously considering the possible effect of such action on other branches of the Church.

11. That, in the opinion of this Conference, the following articles supply a basis on which approach may be by God's blessing made towards Home Reunion : (a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith. (b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith. (c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him. (d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

12. That this Conference earnestly requests the constituted authorities of the various branches of our Communion, acting,

so far as may be, in consort with one another, to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate Reunion, or towards such relations as may prepare the way for fuller organic unity hereafter.

13. That this Conference recommends as of great importance, in tending to bring about Reunion, the dissemination of information respecting the standards of doctrine and the formularies in use in the Anglican Church; and recommends that information be disseminated, on the other hand, respecting the authoritative standards of doctrine, worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided.

14. That, in the opinion of this Conference, earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of intercommunion on sound principles of ecclesiastical polity.

15. (a) That this Conference recognizes with thankfulness the dignified and independent position of the Old Catholic Church of Holland, and looks to more frequent brotherly intercourse to remove many of the barriers which at present separate us. (b) That we regard it as a duty to promote friendly relations with the Old Catholic Community in Germany, and with the "Christian Catholic Church" in Switzerland, not only out of sympathy with them, but also in thankfulness to God Who has strengthened them to suffer for the truth under great discouragements, difficulties, and temptations; and that we offer them the privileges recommended by the Committee under the conditions specified in its Report. (c) That the sacrifices made by the Old Catholics in Austria deserve our sympathy, and that we hope, when their organization is sufficiently tried and complete, a more formal relation may be found possible. (d) That, with regard to the reformers in Italy, France, Spain, and Portugal, struggling to free themselves from the burden of unlawful terms of communion, we trust that they may be enabled to adopt such sound forms of doctrine and discipline and to secure such Catholic organization as will permit us to give them a fuller recognition. (e) That, without desiring to

interfere with the rights of Bishops of the Catholic Church to interpose in cases of extreme necessity, we deprecate any action that does not regard primitive and established principles of jurisdiction and the interests of the whole Anglican Communion. (Resolutions *a, b, c, d, e* were carried *nemine contradicente*.)

16. That, having regard to the fact that the question of the relation of the Anglican Church to the *Unitas Fratrum*, or Moravians, was remitted by the last Lambeth Conference to a Committee, which has hitherto presented no Report on the subject, the Archbishop of Canterbury be requested to appoint a Committee of Bishops who shall be empowered to confer with learned theologians, and with the heads of the *Unitas Fratrum*, and shall report to his Grace before the end of the current year, and that his Grace be requested to take such action on their Report as he shall deem right.

17. That this Conference, rejoicing in the friendly communications which have passed between the Archbishops of Canterbury and other Anglican Bishops, and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hopes that the barriers to fuller communion may be, in course of time, removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow-Christians should be directed to the encouragement of internal reformation in the Eastern Churches, rather than to the drawing away from them of individual members of their communion.

18. That the Archbishop of Canterbury be requested to take counsel with such persons as he may see fit to consult, with a view to ascertaining whether it is desirable to revise the English version of the Nicene Creed or of the *Quicumque vult*. (Carried by 57 votes to 20.)

19. That, as regards newly constituted Churches, especially in non-Christian lands, it should be a condition of the recognition of them as in complete intercommunion with us, and especially of their receiving from us Episcopal succession, that we should first receive from them satisfactory evidence that they hold substantially the same doctrine as our own, and that their Clergy subscribe articles in accordance with the express statements of our own standards of doctrine and worship; but that they should not necessarily be bound to accept in their entirety the Thirty-nine Articles of Religion.

For Proceedings of the Lambeth Conference of 1897 see Appendix.

REMARKS ON THE REVIVAL OF SYNODICAL ACTION.

It is not outside the design of this handy-book to make some remarks upon that part of the work of the Church which has been reviewed in this section. It will be obvious to the thoughtful reader of the section that the whole department of synodical action is in an unsatisfactory condition.

The **Vestry** is no longer a fitting body to manage the ecclesiastical affairs of a parish. In destroying the legal obligation of church rate, Parliament destroyed one system without reconstructing another, with the result that no one is now legally liable for the repair of the fabrics of the churches, or the maintenance of divine worship in them.

The **Diocesan Synod** is still in abeyance, and the Conference, which has crowded it out, however useful it may be in some ways, does not perform its functions.

The constitutional relations of the **Convocations**, both to the Crown and to Parliament, need revision. The question is one of so great importance to the well-being of the nation, that it is no wonder that all parties approach it with caution and are slow to take action upon it. But at least some general principles are clear, however difficult it may be to see the way to readjust ancient machinery in accordance with them. The strong hand which Henry VIII. laid upon the action of the Convocations may have been partly excused by the difficulties and dangers of the crisis ; but the autocracy which was necessary to enable the Tudors to reduce the mediæval privileges of the Church, and to control the oscillations of popular religious opinion in the midst of a European religious revolution, are no longer needed, and are an anachronism

amidst the civil institutions and the social ideas of the reign of Victoria. For the welfare of the people now, it is urgently needed that the Church should possess greater freedom of consultation and of action in the management of ecclesiastical affairs.

In the old times Parliament represented the laity of the Church, and its relation to the Convocations was sound in principle and salutary in practice. But now that Parliament contains a large proportion of Irish Romanists, Scotch Presbyterians, and English Dissenters, its relations to the Church are entirely changed. The Government, of course, will and must always exercise a supreme control over every organization of sections of the people, whether civil or religious, but **Parliament is manifestly no longer fitted to manage the internal affairs of the Church**, of which a large proportion of its members are no longer adherents. Things are approaching a crisis. Many of the non-Church members of Parliament take advantage of the relations of Parliament to the Church to harass the Church (see the 'Speech of the Archbishop of Canterbury at the Rhyl Congress of 1891,' p. 411 *infra*). The Convocations, on the other hand, have come to a resolution upon certain improvements which are desirable in the Church, but they have formally resolved not to proceed any further with them in the present relations of Convocation to Parliament. Their view of a better mode of procedure was formulated and published in the shape of a Bill introduced in the House of Lords in 1874, by the late Bishop (Jackson) of London, and, after an interval of some years, again by the late Bishop (Goodwin) of Carlisle, to the effect that it should be competent for Convocation under the royal licence to draw up any scheme for the amendment of the Rubrics (it was limited to the Rubrics); that

such scheme, after it had been forwarded by the two archbishops as presidents of the two Convocations, should, if her Majesty in Council was pleased so to direct, be laid upon the table of both Houses of Parliament, and if it should remain on the table of both Houses of Parliament forty days without alteration or amendment, it should be competent for the Queen in Council to declare the scheme legalized as part of the law of the land.

Again, **the relations of the two Convocations to each other are not satisfactory**; they leave us without any regular legal organization of the two provinces in one national synod. Until recent times the northern province was comparatively remote and uninfluential in national affairs, and the Convocation of the southern province sufficiently represented the Church as a whole. But the growth of population, manufactures, wealth, education, and political influence in the northern half of the kingdom, has given it a right to a more influential share in the affairs of the national Church. We need some regular legal method by which, without interfering with the ancient privileges of the two provinces, we can easily unite them into a national synod for the consideration of questions of national interest.¹

¹ The Convocation of Canterbury in 1890 proposed a scheme, "as likely to be useful for the present, and a step towards a closer co-operation hereafter," to the effect that where common action shall be desired, the Upper House and the Lower House respectively of each Convocation shall meet in committee of the whole House (at London or elsewhere), and such committees of the two Upper Houses shall meet in Conference, and likewise such committees of the Lower Houses shall meet in Conference. At such Conferences the two committees to debate in common, but to vote separately; and no resolution carried unless agreed to by a majority of each committee. The resolutions so adopted to be referred back to the two Convocations, each of which retains its full freedom to accept, modify, or reject them.

The circumstances of our times have led us to contemplate, and tentatively to enter upon, a still wider organization. It ought indeed to have been undertaken long ago. When our countrymen had founded new plantations in North America, the statesmanship of the time hindered the Church of England from founding new churches there by sending them an episcopate of their own. The idea of the statesmen was that such a step would help to alienate their allegiance from the Crown, whereas we know now that it would have knit new ties with the mother-country, and might possibly have retained those powerful prosperous States in the unity of the British Empire. The new colonies which have been lately founded by our people in all parts of the world raised the question anew, and found the nation ready to deal with it in a wiser spirit. The new colonial Churches themselves felt the desire and need of keeping in touch with the mother-Church, and the proposal of a **Conference of Bishops of the Anglican Communion at Lambeth** was unanimously welcomed, not only by our present colonies, but, with perhaps even greater enthusiasm, by the independent Churches of the United States. It was that which taught us how strong a bond of union the Church forms between the scattered sections of the English race. Three such Conferences have already been held, and they tend rapidly towards some form of regular ecclesiastical organization. The particulars of these Conferences have been given on pages 254—280.

THE WORK OF THE CHURCH
OF ENGLAND.

THE WORK OF THE CHURCH OF ENGLAND.

THE work which the Church of England has done during the past generation is so great and so multifarious that some study of its details is necessary to the acquisition of any adequate recognition of its grandeur. This work is still going on, and is increasing in volume year by year, with no symptoms of slackening; on the contrary, the force which is carrying it on seems to grow in energy. It is natural to look for the causes of so wonderful a movement; and we do not see it in the growth of population and wealth—these are perhaps rather hindrances; we do not see it in the increase of education and civilization—these are rather results; the only cause to which we can attribute a revival of church life to which we know no parallel for many centuries, is a special influence of the grace of the Holy Spirit. Let us clearly recognize this mighty force in the moulding of human history, and make our grateful acknowledgment of this manifestation of it, and continue our most earnest efforts in a work in which God is so manifestly with us.

In arranging the following statements of the details of church work, it has seemed convenient to take first the subdivision of parishes and the increase in the number of the parochial clergy, which came first in time in the great church revival; next the increase in the episcopate, which though first in logical order came late in the order of time; then to intercalate the statistics of

church building and restoration which ran parallel with the multiplication of living agents and the growth of spiritual activity and energy ; and then go on to the creation of new agencies, of which the revival has been so remarkably fruitful. Statistical tables giving the actual figures by which the work is measured are interposed or given at the end, as convenience seemed to require.

The repair of the old machinery.—It would have been a great work in itself if nothing new had been done. In the great majority of cases there is no written record of what has been done, there are no statistics to be referred to, and the work can only be described in general terms.

Every Cathedral and the Parish Churches, with hardly an exception, have been restored, for the most part with great architectural skill, and in many cases entirely refurnished with all things needed for the decent conduct of divine worship and the convenience of the people.

The permission of non-residence has been abolished. Every bishop lives in his diocese, and is laboriously occupied in its administration. **Every parish has now its resident incumbent**, and in connection with this, 5720 parsonage houses have been built, where there was formerly no house of residence.

There has been a great multiplication of the number of services, a great improvement in the order and reverence with which they are conducted, a great increase in zeal and diligence in the pastoral work of the parish.

Almost every parish has its efficient elementary Church School.

The extension of machinery on the old lines.—It will be necessary to deal separately with the various branches of work which come under this heading, but it is convenient to group here in a single

sentence the general result of the work. Since 1840, **3,500 new parishes** have been organized, churches built, incumbents endowed, schools built, and in short furnished with all that is necessary to the well-being of a parish.

The **increase in the number of the clergy** since 1840 is more than 10,000. Of these about 5,000 are assistant curates, adding to the efficiency of the public ministrations and pastoral work of the larger parishes.

Eight **new dioceses** have been formed and endowed, and nineteen **suffragan bishops** consecrated to assist in the work of the more populous dioceses.

New Agencies.—The energy and enterprise of the revival has shown itself very remarkably in the introduction of new institutions and agencies, both material and personal, adapted to meet the various needs of the people. Among the material appliances are, in the towns, Parish Rooms and Mission Rooms, Clubs and Reading Rooms; in the country parishes, Hamlet Chapels and Village Club Rooms. Among personal agencies, Diocesan Missioners, Deaconesses, Sisterhoods, Parish Nurses, Bible Women, Licensed Readers, Scripture Readers, Brotherhoods, the Church Army.

Education.—The Church has done an immense work in founding new colleges at the universities, theological colleges for the training of candidates for Holy Orders at home and abroad, founding middle-class schools for boys and for girls, and in providing for the elementary education of the mass of the people.

Charities.—Besides the numerous public charitable institutions of which some account can be taken, there is an organized network of church charity spread over the whole country, and finding its way, through clergy and district visitors, into the homes of the poor in every parish.

The founding of the **Colonial Churches** forms one of the greatest achievements of this century, and **Foreign Mission work** has been more fruitful than at any time since the conversion of the Barbarians in the sixth century. The Church's expenditure upon it is more than £755,000.

Finance.—The question of the money which has been expended upon all this work will appear in separate items throughout, and some general statements on the subject have already been given on pp. 225, 226.

One great department of church work, which cannot be shown in returns and statistics, and which yet ought not to be altogether unnoticed in such a general survey as this, is **Literature**. It is only suitable here to make the briefest mention of the achievements of churchmen of this generation in patristic theology, church history, biblical criticism and liturgiology; and of the way in which the results of these studies have been popularized, and a flood of sound learning poured over the Church.

It is difficult to estimate the results of all this work. We do not expect to see them in this generation. In many respects this generation has been sowing seed for future harvests, planting vines of which future generations will gather the fruits. But already some results are very manifest in the great diminution of positive unbelief; in larger attendance on divine worship, and greater devotion in worship; in the moral tone of general society; and in a deeper sense of human brotherhood, and an unprecedented "enthusiasm of humanity."

Since all matters of church progress are relative to the population of the country, it seems desirable

to give the facts of the growth of the population, so far as they can be ascertained, in the first place of this division of our work.

POPULATION OF ENGLAND AND WALES.

Reign.		Year.		Population.
William I.	...	1066	...	2,150,000
Richard II.	...	1377	...	2,350,000
Henry VIII.	...	1528	...	4,356,000
William and Mary	...	1700	...	5,134,516
Anne	...	1710	...	5,066,337
George I.	...	1720	...	5,345,351
George II.	...	1750	...	6,039,684
George III.	...	1780	...	7,814,827
"	...	1801	...	8,892,536
"	...	1811	...	10,164,256
George IV.	...	1821	...	12,000,236
William IV.	...	1831	...	13,896,707
Victoria	...	1841	...	15,914,148
"	...	1851	...	17,927,609
"	...	1861	...	20,061,725
"	...	1871	...	22,712,266
"	...	1881	...	25,974,439
"	...	1891	...	29,001,018

The population in 1066 is given on the authority of Domesday Book; in 1377 the numbers are calculated from the Poll Tax; in 1528 from the report of a Commission which based its calculations on the numbers in the counties of Essex, Kent and Wilts; from 1700 to 1780 the numbers are quoted on the authority of Mr. Finlaison, who estimated the numbers from the returns of baptisms and burials, there being no better data. From 1800 they are taken from the census returns, which began in 1801. Soldiers and sailors abroad are not included. (From a paper by Mr. (Sir) Antonio Brady, on Church Extension, read at the Church Congress at Cambridge, 1861.)

Professor Thorold Rogers, in a paper on "The Population of England from 1259 to 1793," in the March number of 'Time' for 1882, says that the

Population from the end of Edward I. to that of Elizabeth could not have been more than $2\frac{1}{2}$ millions. In 1377 he estimates it from the Poll Tax at about $2\frac{1}{2}$ millions. In 1690 he estimates it at about $5\frac{1}{2}$ millions in England and Wales.

SUBDIVISION OF PARISHES.

By the beginning of the fourteenth century it is probable that the parochial subdivision of the country was complete, and continued with very little alteration to the beginning of the nineteenth century. Chamberlayne, in his 'State of Britain,' at the commencement of the book for the year 1684, estimates the number of parishes of the Church of England as 9,725. In Anne's reign their number is stated (in a later edition of the same work) to be 9,913. The Parliamentary Enquiry Commission found the number in 1831 to be 10,718. The few (comparatively) large towns of the middle ages were subdivided into curiously small parishes—the city of London, York, Bristol, Norwich, Coventry, are examples; and the number of their churches, and the magnitude and beauty of many of them are very remarkable. The parochial provision for the spiritual needs of the towns was supplemented by the Friars and Chantry and Guild Priests, and of the rural districts by about 500 chapels scattered over the country. The rapid increase of the population in the eighteenth and nineteenth centuries, the accumulation of this population in manufacturing towns, and the creation of new towns in manufacturing and mining centres, presented a problem which the Church was not prepared to deal with. This was the great cause of the increase of Dissent. People were driven to build meeting-houses and set up ministers because the Church did not pro-

vide them with clergy and churches. The legal rights of the ancient patrons, incumbents, and parishes could not be altered without special legislation. Until 1818 a special Act of Parliament was needed to subdivide a parish and build a new church.

The **beginning of the work of subdividing the parishes** dates from the parliamentary grant of a million pounds at the end of the French war. A "Church Building Commission" was appointed in 1818 to carry out the provisions of the Act, and they formed a number of District and Consolidated Chapelries for the better provision for the cure of souls, but still retaining the legal pecuniary rights of the ancient incumbents. After an interval an Act was passed in 1825 **to enable private persons to build churches or chapels**, and this was followed by other Acts with the same intention. With the appointment of the Ecclesiastical Commissioners in 1844 began a **new era of parochial subdivision**, into new parishes within which the incumbents were entitled to exercise the full rights and responsibilities of an independent parochial cure.¹ The total result of the work of parochial subdivision under these Acts is that the present number of parishes shows an addition of about 3,000. In the opinion of those best qualified to judge, this **sub-**

¹ There are three distinct groups of Acts under which new parishes may be divided:—(A) The Early Church Building Acts, the first of which appointed "the Church Building Commissioners" to expend the parliamentary grant of a million. They are: 58 Geo. III. c. 45; 59 Geo. III. c. 134; and 3 Geo. IV. c. 72. (B) The Acts enabling private persons to build churches or chapels: 5 Geo. IV. c. 103, and 1 and 2 Wm. IV. c. 38. (C) The Acts for making new parishes through the Ecclesiastical Commissioners: 6 and 7 Vict. c. 37, and 7 and 8 Vict. c. 94. These have been brought into some sort of unity by (D) 19 and 20 Vict. c. 104, and 32 and 33 Vict. c. 94.

division, especially in the towns, has for the present proceeded as far as is desirable. It is recognized that the system of the multiplication of independent parishes in the towns is not free from disadvantages. The whole town is covered by its parishes, but each parish is practically a congregation absorbed in its own special interests, with a large fringe of people whom the parish organization is not strong enough to evangelize. What is needed is some method of restoring ecclesiastical unity to the town, of bringing the clergy and laity together in consultation for the spiritual welfare of the town as a whole, and the organization of ecclesiastical machinery which shall adequately deal with its needs. The formation in many towns of a **spiritual committee** is a very important step in the right direction. It may be that the next step will be to give every great town its own bishop, to be a centre of spiritual authority and of ecclesiastical organization. Meantime our business is to state briefly what has been done and is being done in the way of the subdivision of parishes and the multiplication of clergy, and the increase of all the means of grace and the agencies of social and moral amelioration of which the parish is the centre.

From 1840 to 1890 the Ecclesiastical Commissioners have been instrumental in forming 3,470 new district parishes ; and the great majority have been thoroughly equipped with endowment, church parsonage, and schools, and the various institutions which gather round a parish church.

At the same time, the majority of the old parishes have been as it were thoroughly overhauled and put into a state of complete repair, the church restored, a parsonage provided where it was lacking, schools built, services multiplied and conducted with greater

care, and new life and more labour put into the whole conduct of the parochial work.

Besides parish churches a great number of **other buildings** have been erected in which divine worship is regularly maintained. These include proprietary chapels, permanent chapels of ease without a district, temporary churches, mission rooms, and other buildings systematically, though not of necessity exclusively, used for the public worship of the Church of England. The total number in permanent use in 1886 was 4,717, of which 489 were consecrated, 1,779 licensed, and 2,449 unlicensed. The great majority of these were provided within a quite recent period, and there has been a very considerable addition to their number during the interval since the return was made. And in this estimate college chapels and chapels attached to public schools, hospitals, and other public institutions, though served by the clergy of the Church and almost invariably open to the public, are not included.

The number, therefore, of buildings in which divine service is statedly carried on, is about 15,000 churches, and about 5000 other buildings, making a total of about 20,000.

In the **endowment** of these new benefices and the augmentation of the insufficient endowments of some of the old benefices very large sums have been expended. These have been derived partly from the old episcopal and capitular estates by the action of the Ecclesiastical Commissioners (see p. 218), partly from Queen Anne's Bounty Fund (see p. 220), and largely from voluntary contributions (see p. 224).

The Report of the Ecclesiastical Commissioners supplies us with a summary statement of the augmentation and endowment of benefices effected

through their instrumentality from the year 1840 to Oct. 31, 1894, as follows :

1. Total number of benefices augmented, 5,700.
2. Total value of grants made by the Commissioners, £800,500 per annum, representing £24,062,150 in capital value.
3. Total value of benefactions to meet the Commissioners' grants, £5,276,850, equivalent to about £175,895 per annum.
4. £26,000 per annum contributed by benefactors to meet Commissioners' grants for curates in the mining districts.
5. Total increase in the incomes of benefices through the instrumentality of the Commissioners, £1,002,395, representing a capital sum of about £30,119,000.

ADDITIONAL CLERGY.

The Reformation not only swept away the monks, friars, collegiate priests, chantry priests and private and guild chaplains, to the number of more than 100,000, but it left the Church so disorganized, discredited and impoverished, that in **the reign of Elizabeth** and for some time after it was difficult to find men qualified and willing to serve the poorer parochial benefices. In many country parishes prayers were said only once on Sunday, Holy Communion was not administered more than three times a year, and not so many as the legal minimum of four sermons a year were preached.¹

Things gradually improved in the numbers of the clergy and still more in their quality, until the Church of England presented a galaxy of great men such as no previous period of its history, and no subsequent period till the present day, can equal—Wake, Usher, Johnson, Gibson, Beveridge, Wilson, Ken, Bull, Pearson, Hooker, Butler, and others.

The expulsion of the clergy during the **Great Rebellion** and the Commonwealth caused another great decadence of the clergy in the following

¹ See 'Diocesan History of Canterbury,' p. 308 (S. P. C. K.).

period. Only a small proportion of the old clergy survived to return to their cures at the Restoration. Those of the intruded ministers who conformed on the passing of the Act of Uniformity were a very miscellaneous company, and the secession of those who declined to conform left about 800 to 1000 vacant parishes, for which it is hardly possible—considering the twenty previous years of persecution—that men could be found at once well qualified to supply them. **The ecclesiastical policy of William III. and of the early Georges** was also adverse to the improvement of the clergy in numbers or in quality. The facts of the case led to the system of **Pluralities**, for the poverty of many of the benefices and the scarcity of well-qualified men made it politic to allow several benefices to be held together, so as to make an income on which a family of the middle class could live. Down to the present century pluralities were quite common; they have not even yet quite died out. One clergyman held several parochial benefices, residing at one of them and serving the others by curates. Quite as commonly one curate served several adjoining parishes, saying a single service at each of them.

The absence of **Parsonage Houses** upon many of the livings is a fact which largely affected the permission of pluralities. In 1831 there were only 5,947 parsonage houses in the nearly 10,000 parishes. The operations of **Queen Anne's Bounty Fund** acted slowly in the direction of increasing the number of resident incumbents, partly by augmenting their endowment, and still more by lending money for the building of parsonage houses, and spreading the repayment of principal and interest over a considerable number of years. It was not till 1837 that the **Pluralities Act** put a peremptory stop to the holding of more benefices than one (except where the two livings were

adjacent, the combined populations of manageable magnitude, and the combined incomes of moderate amount). The number of Parsonage Houses in 1891 was 11,667.

The considerable **increase of the number of the clergy** is of quite modern date. In 1801 the number is estimated at 10,307, of whom a very considerable number (perhaps 2,000) were dignitaries, or engaged in collegiate and scholastic work; in 1841 the total number was 14,613, in 1878 over 23,000; by the census of 1881, there were 21,663 clergymen occupied in pastoral work. In the census of 1891 the number of clergymen, exclusive of those describing themselves as "school-master and clergyman," was 24,232.¹ By the Diocesan Returns there were 13,747 incumbents and 6,597 curates serving cures. The number of names in the Clergy List was about 25,560.

The increase in the number of the clergy is distributed in three ways. First, by the abolition of pluralities, in the seating of a resident incumbent in every parish; secondly, in the creation of new parishes, each with its resident incumbent; and thirdly, in the employment of a large number of assistant curates to aid the incumbents of the larger and more populous parishes in their parochial work.

A few words are needed to explain the position of the **assistant curates**. In the old days of pluralities, a stipendiary curate was one who was employed in the duties of a parish in place of the absent rector or vicar; very few of the resident parochial clergy sought the assistance of a curate unless compelled by age or infirmity. Now there are very few curates in charge of parishes, except in the case of aged and infirm incumbents, while there are few large parishes in which there are not

¹ Roman priests, 2,511; ministers of other religious bodies, 10,057.

one or more curates, assisting the incumbent in the spiritual work of the parish. The stipends of a large proportion of these valuable assistants are paid by the incumbents themselves; two Church Societies, —the Society for Promoting the Employment of Additional Curates, and the Pastoral Aid Society, —and the Ecclesiastical Commissioners make grants in aid of the stipends of the rest, and these grants are made up to a stipulated stipend by contributions from the incumbents and parishioners.

Parliamentary Return No. 18, February 20, 1882, says:—

The number of curates at present is 5,640.

The average stipend of a curate in 1843 was £82 2 10

“ “ “ 1853 “ 79 0 0

“ “ “ 1863 “ 97 10 0

“ “ “ 1873 “ 129 5 8

Taking £130 for the average income at present, this gives £733,200 as the gross curate income. Of this about £400,000 is paid by incumbents, and the rest, £333,200, comes from lay sources.

The rate of increase in the number of the clergy is indicated in the following table of the ordination of deacons since 1870; and the quality of the younger clergy is roughly indicated by their educational antecedents.

ORDINATION OF DEACONS.

1872	...	...	582	1885	...	...	783
1873	...	...	634	1886	...	...	814
1874	...	...	667	1887	...	...	771
1875	...	...	610	1888	...	...	739
1876	...	...	632	1889	...	...	777
1877	...	...	701	1890	...	...	746
1878	...	...	665	1891	...	...	745
1879	...	...	677	1892	...	...	737
1880	...	...	679	1893	...	...	747
1881	...	...	713	1894	...	...	684
1882	...	...	729	1895	...	...	720
1883	...	...	781	1896	...	...	704
1884	...	...	759				

17,796

Of whom 12,485 were graduates from one of the four universities, Oxford, Cambridge, Durham, and Dublin; the rest were educated at other colleges or were Literates. Details of the number ordained for each diocese and from each university may be found in the 'Official Year-Book of the Church of England.'

THEOLOGICAL COLLEGES

are of two kinds. The difficulty of finding university men for work in the poorer and ruder parishes, led to the foundation of Theological Seminaries, intended to educate and train, so far as possible in the space of two years, earnest, good men desirous of devoting themselves to these arduous fields of parochial work. The principal of these institutions are:—

ABERDARE (Clergy School). *Warden*,
 BIRKENHEAD (St. Aidan's).—*Principal*, Rev. Edwin Elmer
 Harding, M.A.
 BURG (St. Paul's Mission House).—*Principal*, Rev. W. J.
 Oldfield, M.A.
 HIGHBURY, St. John's Hall (London College of Divinity).—
Principal, Rev. Charles Henry Waller, D.D.
 ISLINGTON (Church Missionary College).—*Principal*, Rev.
 Thomas Wortley Drury, M.A.
 ST. DAVID'S, Lampeter.—*Principal*, Rev. J. Owen.

It is, however, so desirable that the young men who are to lead the religious thought of the nation should receive the hard intellectual training, the breadth of culture, and the knowledge of men and manners, which young men acquire in a university course, and should mix and measure themselves with their contemporaries who are to be the leaders of the nation in other departments of life—in Parliament, at the Bar, in society,—that several institutions have been founded to assist suitable young men to obtain these advantages by the ancient method of providing **Exhibitions** at the Universities for them.

There is another set of theological colleges, which spring out of a different class of defect. It used to be matter of reproach against our English clergy, that though their intellectual faculties had been well trained in the long discipline of school and university, and they had laid there the foundations, broad and deep, of a sound and extensive learning, yet they were ordained and entered upon the duties of their sublime vocation without any sufficient special training in the learning and duties of their office,—in theology, in reading, preaching, and spiritual work, and in the formation of spiritual character. It was partly to supply this special training to university men, and partly to give a special training to men of natural ability and fair general acquirements who had not had the advantage of a university course, that theological colleges were founded, under the auspices of the bishops, in many of our cathedral towns. The following is a list of them :—

- BISHOPSTHORPE, York.—Rev. J. R. Keble (1892).
 CAMBRIDGE (Ridley Hall).—*Principal*, Rev. Handley Carr Glyn Moule, M.A.
 CHICHESTER.—*Principal*, Rev. Canon J. S. Teulon, M.A.
 CUDDESDON.—*Principal*, Rev. J. O. Johnston, M.A.
 ELY.—*Principal*, Rev. Canon B. W. Randolph, M.A.
 GLOUCESTER.—Rev. Charles Parker, M.A.
 KING'S COLLEGE, London.—*Principal*, Rev. Dr. Robertson.
 LEEDS (Clergy School). *Principal*, Rev. Winfred Oldfield Burrows, M.A.
 LICHFIELD.—*Principal*, Rev. H. B. Southwell, M.A.
 LINCOLN.—*Principal*, Rev. Chancellor Leeke, M.A.
 OXFORD (Wycliffe Hall).—*Principal*, Rev. F. J. Chavasse, M.A.
 „ (St. Stephen's House).—*Principal*, Rev. Charles E. Plumb, B.A.
 SALISBURY.—Rev. Canon Whitefoord, M.A.
 TRURO.—Rev. A. J. Worlledge, M.A.
 WELLS.—*Principal*, Rev. H. P. Currie, M.A.

There are also six colleges for the special training of men for foreign mission work, viz.:—

- CANTERBURY (St. Augustine's Missionary College).—*Warden* Rev. George Frederick Maclear, D.D.
 DORCHESTER (Foreign Missionary).—*Principal*, Rev. Darwell Stone, M.A.
 ISLINGTON (Church Missionary College).—*Principal*, Rev. T. W. Drury, M.A.
 OXFORD (St. Stephen's House).—*Principal*, Rev. H. P. Currie, M.A.
 SOUTHWARK (St. Alphege College).—*Warden*, Rev. A. B. Goulden, M.A.
 WARMINSTER (St. Boniface Missionary College).—Rev. J. F. Welsh, M.A.
 „ (St. Denys, for Women).—Rev. Sir J. E. Philipps.

These institutions differ in the length of the course and in the curriculum of studies. Some are specially adapted to university graduates who desire some months of special spiritual and theological training, others endeavour to qualify any fairly well-educated man to pass the bishop's examination. They differ also in the theological school of thought to which they belong. A man desirous of obtaining the kind of help which they offer must make inquiries for himself in order to ascertain which will best suit his purpose.

INCREASE OF THE EPISCOPATE.

For the history of the Episcopate in British and Saxon times see pp. 38, 41.

At the time of the Norman Conquest there were nineteen bishops for a population of about two millions, viz. Canterbury, York, London, Durham, Winchester, Bath and Wells, Chichester, Exeter, Hereford, Lichfield, Lincoln, Norwich, Rochester, Salisbury, Worcester, and the four Welsh dioceses.

Between the Conquest and the Reformation two new sees were created, Ely in 1108, and Carlisle in 1133.

Henry VIII. founded five new bishoprics, Chester,

Oxford, Peterborough, Bristol, and Gloucester¹ (see p. 116), making a total of twenty-six bishops for a population of a little over four millions. There was no further subdivision of dioceses till the year 1836, when the first Report of the Ecclesiastical Commissioners recommended the formation of two new dioceses in the Province of York, and an Act of Parliament 6 and 7 Wm. IV. c. 79, constituted the new sees of Ripon and Manchester. Ripon was constituted in 1836, but circumstances delayed the foundation of Manchester till 1847.

In 1875 the new diocese of St. Albans was founded, and in the following year that of Truro, each under a special Act of Parliament.

In 1878 the Additional Bishopricks Act of 41 and 42 Vict. c. 68, authorized the creation of four new bishopricks, on the condition of their endowment from voluntary contributions of a capital sum which should furnish an income of £3,500 a year. The condition was complied with, and the new sees constituted as follows:—

Liverpool in 1880.
Newcastle in 1882.

Southwell in 1884.
Wakefield in 1888.

SUFFRAGAN BISHOPS.

In the primitive ages of the Church, the bishops seated in the cities found it convenient to consecrate country bishops (*chorepiscopi*) to assist in the government of their distant country congregations. When the Norman kings introduced the custom of providing for their statesmen by ecclesiastical benefices, these statesmen-bishops appointed suffragan bishops to carry on the spiritual work of their dioceses during their own absence. From the end of the thirteenth century to the time of Henry VIII. there seems to

¹ Southwell was so far constituted that a man was nominated to the see, but the idea was abandoned. Westminster was also actually founded, but suppressed after nine years' existence.

have been a pretty regular succession of suffragan bishops in most dioceses. At the Reformation, when the need of more bishops was recognized, the king not only erected a number of new dioceses, but he also caused an Act (26 Hen. VIII. c. 14, § 1) to be passed, providing for the appointment of a number of suffragan (or assistant) bishops. "For the more speedy administration of the Sacraments, and other good, wholesome and devout things and laudable ceremonies, to the increase of God's honour, and for the commodity of good and devout people, it is enacted that the towns of Thetford, Ipswich, Colchester, Dover, Guildford, Southampton, Taunton, Shaftesbury, Melton, Marlborough, Bedford, Leicester, Gloucester, Shrewsbury, Bristol, Penrith, Bridgewater, Nottingham, Grantham, Hull, Huntingdon, Cambridge, and the towns of Pereth, Berwick, St. Germans in Cornwall, and the Isle of Wight, shall be taken and accepted for the sees of bishops' suffragans." Any archbishop or bishop wishing to have a suffragan is to name two persons, and present them to the king, of whom the king shall choose one. He is to be consecrated by the archbishop, assisted by two other bishops. He has then power to perform such episcopal offices as the diocesan shall by commission commit to him; and shall exercise no authority outside the diocese for which he is consecrated; and his power and authority shall last no longer than shall be limited by his commission, on pain of a premunire. For maintenance he was allowed to hold two benefices with cure.

Several suffragans were appointed under this Act, but it shortly fell into disuse. King Charles II.'s declaration touching ecclesiastical affairs, immediately after his restoration, contemplated the revival of suffragans: "Because the dioceses, especially some of them, are thought to be of too large extent, we will appoint such number of suffragan bishops

in every diocese as shall be sufficient for the due performance of their work"; but none were in fact appointed.

The vast increase of the Church in the present generation not only led churchmen to seek a subdivision of dioceses, but also led bishops (with the consent of the Government) to revive this Act of Henry VIII. as a means of obtaining assistance in their work.

In 1889 an Order in Council constituted Beverley and Barrow as the sees of two new suffragans, in addition to those named in the Act of Hen. VIII. Also an Order in Council, March 21, 1890, declared that the town of Burnley should be the see of a suffragan bishop, as if it had been included in the Act of Hen. VIII. The Burnley Rectory Act had provided for giving the advowson of that rectory to the Bishop of Manchester, in order to make it an endowment (of £2,000 a year) for a suffragan bishop.

The following have been revived and created since 1870:—

Beverley and Hull (for York); Dover (for Canterbury); Bedford, Stepney and Marlborough, and an assistant bishop for Northern and Central Europe (for London); Guildford and Southampton (for Winchester); Barrow-in-Furness (for Carlisle); Shrewsbury (for Lichfield); Nottingham (for Lincoln); Reading (for Oxford); Leicester (for Peterborough); Richmond (for Ripon); Southwark (for Rochester); Colchester (for St. Alban's); Swansea (for St. David's); Derby (for Southwell); Coventry (for Worcester); Thetford (for Norwich).

Some of the bishops have used the services of ex-colonial bishops, viz. Durham, Bath and Wells, Chichester, Manchester, Peterborough, Exeter, Gloucester and Bristol, and Liverpool.

It has been decided by the proper authorities that the proper style and title of a suffragan is not, as in the case of a diocesan bishop, his Christian name together with the title of his see, but his

Christian name and surname, followed by his description, A. B., Bishop of C—.

STATISTICS OF CONFIRMATIONS.

		Males.		Females.		Total.
1872	...	48,272	...	69,580	...	117,852
1873	...	55,174	...	83,910	...	139,084
1874	...	62,235	...	93,812	...	156,047
1875	...	54,092	...	83,855	...	137,947
1876	...	56,155	...	82,763	...	138,918
1877	...	63,840	...	97,715	...	161,555
1878	...	59,818	...	90,155	...	149,973
1879	...	68,787	...	100,113	...	164,900
1880	...	72,020	...	105,423	...	177,443
1881	...	70,573	...	106,210	...	176,783
1882	...	74,129	...	108,349	...	182,622
1883	...	82,716	...	123,140	...	205,856
1884	...	79,993	...	118,171	...	198,164
1885	...	82,351	...	122,309	...	204,660
1886	...	84,212	...	125,421	...	209,633
1887	...	86,144	...	127,804	...	213,948
1888	...	89,856	...	131,608	...	221,464
1889	...	91,240	...	133,818	...	225,058
1890	...	74,699	...	118,265	...	196,964
1891	...	88,947	...	129,584	...	214,531
1892	...	87,966	...	131,705	...	219,671
1893	...	89,397	...	133,496	...	222,893
1894	...	86,881	...	127,241	...	214,122
1895	...	87,878	...	129,865	...	217,743
1896	...	93,661	...	134,341	...	228,002

CHURCH WORK IN THE ARMY AND NAVY.

Very important departments of church work are those which are concerned with the moral and spiritual welfare of the Army and Navy. In noting first the official provision, it is right to say that the general revival of reverence and devoutness in the public ministrations of religion and of zeal for the promotion of personal holiness is as apparent in the services, and that there is as marked an improvement in the tone both of officers and men, as among the civilian population.

THE ARMY.

Besides the Chaplain-General there are sixty Church of England chaplains working in the army, of whom sixteen are abroad and the remainder at home.

According to the official return, the following were the numbers of non-commissioned officers and soldiers of each religious denomination on January 1, 1894: Church of England, 143,947; Presbyterian, 14,824; Wesleyans, 10,035; other Protestants, 1554; Roman Catholics, 36,647. Mohammedans, Hindus, Jews, &c., and religion not reported, 639.

Thus the proportion per 1000, exclusive of colonial corps, is: Church of England, 692; Presbyterian, 71; Wesleyans, 53; other Protestants, 8; Roman Catholics, 176. There is a continual increase in the percentage of Church of England men every year.

Chatham.—At this station (exclusive of the Royal Marines, who are under the spiritual charge of naval chaplains) there are 3,000 soldiers, seventy-seven per cent. of whom belong to the Church of England.

There is one garrison church, which these men attend at two services which are held each Sunday morning at the hours of 10 and 11.30 a.m. The church has accommodation for 700, and is filled at both services.

There is a voluntary evening service at 6.30, which is largely attended by men of the various corps, their wives and families.

Aldershot.—In this large military station there are generally over 17,000 troops, and in summer a much greater number. The women and children are over 3,000. There are eight Church of England chaplains. They are assisted by four Army Scripture Readers and by two deaconesses for work among the soldiers' families.

There are three churches, All Saints, the fine new church of St. George in the South Camp, and the North Camp wooden church. In all there is an early celebration of Holy Communion every Sunday and Holy Day, and later celebrations monthly. In All Saints' Church there are three, and in the other churches two, morning parade services, at which the attendance is compulsory. At all evening services the attendance is voluntary. At All Saints' and St. George's there is daily Evensong, and in the others service once or twice in the week. Children's services are also held.

The chaplains give religious instruction twice a week in the army schools to the children and band-boys, and visit the hospitals and married quarters, attend meetings in connection with the Army Guilds of the Holy Standard and St. Helena, and perform general pastoral work as in an ordinary town parish.

Portsmouth.--Royal Garrison Church, Portsmouth, St. Nicholas and St. John Baptist. Holy Communion : every Sunday and Holy Day, 8 a.m. ; also every Thursday, 8 a.m. ; 1st Sunday and Great Festivals also at 7 a.m. ; 1st and 3rd Sunday in month, 12.15. Total number of communicants, about 300. Matins, &c. : Sunday, 9.30 and 11 a.m. Evensong : Sundays, 6.45 ; Wednesdays, 8 p.m. ; every other day in the week, 6 p.m. Children's service : 1st Sunday in month, 3 p.m. Church accommodation, 750 ; generally full at all Sunday services.

Gosport.--This garrison belongs to the Southern Division ; headquarters, Portsmouth. There are two chaplains stationed here, who are responsible for all the Church of England soldiers on this side of the water. There is a Garrison Church opposite Fort Rowner (iron) for the troops stationed in the forts, and the troops in the New Barracks attend

Holy Trinity Church, Gosport, under their Chaplain. There are also services (H. C. 8 and 12 ; 11.15 ; 3 ; and 6.30) at the Garrison Church, Brokenhurst.

Woolwich—Services at St. George's: Sundays, Holy Communion at 8 a.m. ; prison service (Provost Prison) at 2.45 p.m. ; parade services at 10 a.m and 11.30 ; Children's service (1st Sunday in the month), 3 p.m. ; voluntary evening service, 6 p.m. ; Daily Evensong at 6 p.m., except on Wednesdays, when the service is at 7.30, and a sermon is preached. Litany on Fridays at 11.45 a.m. Baptisms and churchings on Wednesdays and Fridays at 12 noon. Holy Communion on all Saints' Days, 8 a.m.

The Dockyard Church is in charge of the chaplain of the Royal Arsenal.

The Herbert Hospital is in charge of another chaplain, who also acts as chaplain to the Royal Military Academy, and visits the married people connected with the troops quartered there.

Shoeburyness.—Garrison church of SS. Peter and Paul. Holy Communion every Sunday at 8 a.m., and on 1st and 3rd Sundays at 11 and 12. Parade service at 11. Sunday School at 3, and Evensong at 6.30. At all these places there are all the institutions which exist in well-ordered town parishes.

THE NAVY.

The Queen's Regulations and Admiralty Instructions provide that daily morning prayer shall be said on board every ship of war, and that the usual services shall be held on Sunday. Where there is no Chaplain, the commanding officer or some one deputed by him says each day short morning prayer, and also conducts a service on Sunday morning at least. Besides the regular Sunday morning service there is in nearly all ships carrying Chaplains, and in some ships which do not carry them, an afternoon or evening service.

The Chaplain of the Fleet is considered the head of the Naval Chaplains ; he acts as confidential adviser to the Lords Commissioners of the Admiralty in all matters connected with religious life in the Navy and with the chaplains—their entry into the service, their appointment to different spheres of work, and their movement from one sphere to another. The number of chaplains is limited to 100 ; some of these act also as Naval Instructors. Most of the chaplains are attached to ships afloat, but some hold appointments ashore at home and abroad, such as dockyards, hospitals, marine divisions, naval barracks, naval prisons, and educational establishments.

There are two unofficial agencies working among the sailors of the Fleet : **The Royal Naval Scripture Readers' Society**, with fifteen agents, mostly retired petty officers and non-commissioned marine officers, who labour among the men ashore ; and **The Naval Church Society**.

There are numerous agencies for religious work both afloat and ashore among

SEAMEN NOT OF THE ROYAL NAVY.

The Missions to Seamen has sixty-five mission vessels and boats propelled by steam, sails, or oars in constant use ; and fifty-four seamen's churches and mission-rooms ; by means of which it keeps up an evangelizing work among the shipping all round the coasts and harbours, and visits lighthouses, and some lonely islands off the coasts.

St. Andrew's Waterside Mission, starting at Gravesend with a mission church and schools, and a system of visitation of merchant ships, has spread to seven other places on the Thames and three on the Mersey, and has promoted the care of seamen in many foreign ports.

The Thames Church Mission employs two chaplains, six lay missionaries, and eight seamen colporteurs among seamen from Putney Bridge to the North Sea fisheries.

The Mersey Missions to Seamen has four chaplains and six lay missionaries working among the seamen who frequent that great port.

EMIGRANTS.

A great work is being done among those who are leaving England to seek their fortunes in other lands, to take advantage of the critical opportunity to impress them with a sense of the value of religion, to minister to them on the voyage, and to help them at their place of landing.

The Society for Promoting Christian Knowledge has appointed a committee to take charge of this branch of work, and there is also a **Church Emigration Society**, which is doing valuable work in the same field.

SPECIAL PAROCHIAL MISSIONS.

The idea of sending one or more clergymen, with special gifts of eloquence, and spiritual influence, to assist the parochial clergy to stir up the spiritual life of the parish was, a quarter of a century ago, a new thing in the Church of England, though such special missions had long been in use in France. Its great success when carried out on a large scale in London in 1870, at once established the novelty among us; and since then the work has been organized and established as a regular part of our evangelizing agencies. There are some general societies, as **The Church Parochial Mission Society**, and the **Church Army**, but most of the societies are limited to the area of a diocese. In some a canonry

has been appropriated to a diocesan missionary, who shall organize this kind of work in the diocese ; in others a society has been formed which secures the services of a number of clergymen who have special qualifications for this kind of work, and promotes and arranges special missions.

The Dioceses of Canterbury, Durham, Ely, Exeter, Gloucester and Bristol, Lichfield, Lincoln, Llandaff, Peterborough, Rochester, St. Alban's, St. Asaph, St. David's, Salisbury, Southwell, Truro, and Winchester, have each an organization for Diocesan Missions, usually consisting of a Canon Missioner or Warden, and a number of the clergy, who organize and conduct special parochial missions, retreats, quiet days, occasional special sermons, and other mission work in their several dioceses.

In some dioceses a beginning has been made of bodies of clergy devoting their whole time and energies to this kind of work. For example, Gloucester and Bristol has a College of seven Diocesan Missioners ; Norwich has a staff of three ; Salisbury has its seven Missioners of St. Andrew. It is a movement full of promise for the future. Winchester has an itinerant Missioner to work among the various drovers, gipsies, and other migratory people.

UNIVERSITY, COLLEGE, AND PUBLIC SCHOOLS MISSIONS.

A very interesting feature of Church work, and full of promise for the future, is the maintenance of special missions by the universities, some of their colleges, and some of the public schools.

The Universities' Mission to Central Africa was undertaken in response to an appeal by Livingstone. The idea of inviting a **Public School** to interest itself in fostering the work of a large poor

parish is due to the Rev. J. Foy, who in 1869 induced Uppingham School to devote its home missionary zeal to the parish of St. Saviour, Poplar. The idea was taken up by other schools and colleges, and the work has grown to the dimensions briefly set forth in the following list.

The Universities' Mission maintains a bishop and staff of clergy in Central Africa.

Trinity College, Cambridge, has taken the large parish of St. George's, Camberwell, under its care, and has established there an institution called Trinity Court, which is the centre of a large and multifarious parochial work ; a new mission room was opened in 1895.

St. John's College, Cambridge, founded a new parish of the Lady Margaret in Walworth, built a church, and maintains a vigorous parochial organization.

Gonville and Caius College, Cambridge, has built and maintains Caius House at Battersea for a missionary and six assistants, as a centre of mission work in that district.

Clare College, Cambridge, maintains a mission in a district taken out of All Saints', Rotherhithe.

Corpus Christi College, Cambridge, has built a mission house and chapel at a cost of £5,000, in a district taken out of Christ Church, Camberwell, and provides funds for the work of which it is the centre.

Pembroke College, Cambridge, maintains a mission in a district taken out of All Saints', Newington. A group of mission buildings, including church and hall, was opened in 1892.

Christ Church, Oxford, has built a church for a new district of St. Frideswide, taken out of St. Michael's, Bromley, and All Hallows', East India Docks, where it maintains four mission clergy, who are assisted by five Sisters of St. John Clewer.

Trinity College, Oxford, maintains a mission in the Great Eastern Railway works at Stratford.

The Oxford House in Bethnal Green has an average of twenty-five Oxford men residing in it, who carry on a very large and interesting variety of religious and social works.

Of public schools, Eton carries on a mission at Hackney Wick. **Harrow** in St. Helen's, North Kensington. **Brighton College** in St. Augustine's, Stepney. **Charterhouse** in St. George the Martyr. **Christ's Hospital** in St. John's, Islington. **Clifton College** in Newfoundland Gardens, Bristol. **Dulwich College** maintains a home for boys at Walworth. **Felsted** has a mission church at St. Michael's, Bromley. **Haileybury** supports a lecturer at St. John's College, Agra, workshops in Stepney, and a "Boys' Guild" in St. Giles's, Lincoln's Inn Fields. **Highgate** in St. Mary's, Whitechapel. **Magdalen College School, Oxford**, in St. Alban's mission district. **Malvern** supports a mission in All Saints', Haggerston. **Marlborough** a mission work in Tottenham. **Merchant Taylors' School** has a mission house and staff in West Hackney. **Rossall** maintains a mission clergyman in All Saints', Newton Heath. **Rugby** maintains a missionary at Masulipatam in India. **Tunbridge** supplies an extra clergyman in Holy Cross, St. Pancras. **Uppingham** maintains a mission in St. Saviour's, Poplar. **Wellington College** maintains a mission in Walworth. **Winchester** a mission at Landport, Portsmouth. **Bradfield** supports a curate at St. Chrysostom's, Peckham, and the crew of the "Jansen" steamer of the Universities Mission to Central Africa. **Cheltenham** supports a mission district taken out of St. Autholin's, Nunhead. **Radley** helps the work of St. Peter's, London Docks.

LAY AGENCIES.

The lack of a sufficient number of clergymen after the Reformation led to the employment of laymen to keep up some kind of service in the

churches unprovided with more regular ministrations. So in the Colonies the bishops encourage pious laymen in districts remote from any church, to gather their neighbours together for divine worship. In England the exigency of circumstances has led the bishops to seek to enlist help from among the laity under various conditions. One of these attempts is to create an

UNPAID DIACONATE,

under the following resolution of the Upper House of Convocation on February 15, 1884 :—

“That this house is of opinion that, in view of the overwhelming need of increase in the number of the Ministry, and the impossibility of providing sufficient endowments for the purpose, it is expedient to ordain to the office of Deacon men possessing other means of living who are willing to aid the Clergy gratuitously, provided that they be tried and examined, according to the Preface of the Ordinal, and in particular be found to possess a competent knowledge of the Holy Scriptures, of the Book of Common Prayer, and of Theology in general; provided also that they be, in no case, admitted to the priesthood unless they can pass all the examinations which are required in the case of other candidates for that office, and that they shall have devoted their whole time to spiritual labour for not less than four years, unless they are graduates before they present themselves for these examinations.”

Conditions required of one who desires to assist in the work of the Church as a deacon without stipend in the diocese of London (and the requirements are very much the same in other dioceses) :—

“1. He must be possessed of independent means,

and not engaged in any trade or business by which he makes or earns money.

2. He must be not under thirty years of age.

3. He must pass the same examination as other deacons, except that he will not be required to show any knowledge of Greek.

4. He must be recommended by the clergyman whom he is to aid, and must undertake to continue his aid to the same clergyman for not less than two years, unless released from the obligation by the bishop.

5. If he should afterwards desire to be ordained priest, he must first pass the usual examination in Greek, and then give his whole time to the ministry for a year as other deacons do, or if he has no University degree, for two years."

Very few men have offered themselves for this agency.

LAY READERS.

Another more successful attempt has been made to obtain the services of properly-qualified laymen to assist the clergy in the services of the Church, and especially in conducting services in mission rooms, and in suchlike auxiliary agencies supplementary to the regular church services.

The **Readers** hold a high position among these auxiliary agencies. The work committed to them requires special qualifications; the agents are therefore sought among gentlemen of education and leisure; who are required to pass an examination to the satisfaction of the bishop. They will find a large field of usefulness in conducting the services and organizing the evangelizing work of mission centres in towns, and perhaps still more in the conducting of services and organizing Sunday-schools and week-day meetings in the numerous hamlets of the country parishes. At

present the agency has been most fully developed in London ; where lectures have been organized for the London readers, and an annual residence for a month's period at one of the universities with opportunities of instruction have been arranged for them, to which readers from all other dioceses are invited.

The following statement presents as accurately as possible the number of readers in each diocese, acting under the licence or authority of the bishop :—

Diocese	No. of Readers	Diocese	No. of Readers	Diocese	No. of Readers
Canterbury . . .	117	Exeter . . .	125	Peterborough . .	55
York . . .	50	Gloustr. & Bristol	59	Ripon . . .	80
¹ London . . .	26	Hereford . . .	12	Rochester . . .	131
² Durham . . .	125	Lichfield . . .	92	St. Alban's . . .	25
Winchester . . .	76	Lincoln . . .	24	St. Asaph . . .	19
Bangor . . .	6	Liverpool . . .	95	Salisbury . . .	21
Bath and Wells .	17	Llandaff . . .	80	Sodor and Man .	1
Carlisle . . .	11	Manchester . . .	47	Southwell . . .	74
Chester . . .	65	Newcastle . . .	20	Truro . . .	40
Chichester . . .	17	Norwich . . .	19	Wakefield . . .	20
Ely . . .	39	Oxford . . .	22	Worcester . . .	43

There are several organizations for drawing paid lay agents from a different stratum of society.

The founders of the **Scripture Readers' Association** were among the first to undertake to engage and train the services of lay people in the work of the Church. The London association was founded in 1844 ; it has now over 128 agents at work in the metropolitan dioceses. The example was followed in other places ; at Bristol, Liverpool, Norwich, Peterborough, Leicester, Ripon, Nottingham, Worcester and York.

The **Church Army**, founded in 1883, had in 1891 175 officer-evangelists wholly engaged in addition to the staff, as well as 45 mission nurses, who are partly engaged in rescue work. They work in all

¹ This represents only the number of Readers who have been specially set apart by the Bishop for holding special services and otherwise assisting in the ministrations of the Church. Besides these there are at least 167 or more working as Lay Readers in the Dioceses.

² This number includes Evangelists as well as Lay Readers.

parts of England and Wales, in Scotland and Ireland, and some few in India. Their agents hold 40,000 outdoor and 50,000 indoor meetings annually, with an aggregate of 7,000,000 attending them.

There was received for the working expenses at headquarters during the year 1891 the sum of £13,000, which includes about £2,300 net income from Gazette, publications, rents, and sources other than subscriptions and donations, in addition to £14,300 (mostly in working-people's pence) locally received for Church Army parish mission purposes.

A very valuable step was taken in 1890 in the provision of a **Church Training College for Lay Workers**. This institution, established by the Society for Promoting Christian Knowledge, provides instruction and training for men who desire to become paid lay workers for the Church, as Lay Evangelists, Scripture Readers, &c. The premises in Commercial Road, Stepney, comprise a chapel, class-rooms, dining-room and bedroom accommodation for twenty-two resident students. The college certificate is given after *one* year's residence. Students are admissible from town or country parishes. A special welcome is given to zealous artisans. A charge of £5 per term (13 weeks) is made for each resident, in return for which board, lodging, and tuition are given.

During the years 1891 to 1895 the college has sent out 111 men, who have passed through its course of training, of whom ninety are busy in parishes in various parts of England. There are at present twenty-six in college, the number for which there is accommodation.

Evening Classes are held at the college for London workers in the winter months. Evening lectures have also been given at other stations at Westminster, Stratford, and Kennington.

A new Diocesan Training Home for the Evan-

gelist Brotherhood, Wolverhampton, was opened in the Whitmore Reane's district in May 1892, by the Bishop of Lichfield.

LAY HELPERS.

Nearly every considerable parish has its Lay Helpers in the shape of Sunday-school teachers, choir men, &c., and in many dioceses there is a Diocesan Lay Helpers' Association, whose object is to organize and assist in training the lay religious work of the diocese.

DISTRICT VISITORS.

The great majority of town parishes and many rural parishes have a body of District Visitors, for the most part ladies, whose weekly visits are made more acceptable by their being the administrators of a relief fund, and who keep the clergy in touch with great numbers of the people. Their total number must be very large, perhaps exceeding in number all other agents put together. Their friendly intercourse with the women of the families visited by them is of great value, but perhaps the time has come when steps should be taken to intensify the spiritual earnestness of this great army of workers, to give them some special training for their work, and to make it more systematic in its method.

BROTHERHOODS.

The ignorance and misery of the rapidly-increasing populations of the thirteenth century called forth two new agencies to minister to their needs. St. Dominic founded the Order of Preaching Brothers (Frères, Friars) to cope with the religious ignorance of the people, and with the heretical opinions which were beginning to spread among them. St. Francis founded an order of Brothers

to minister to the sufferings of the poor and sick. Wiclif in the fourteenth century organized a band of Poor Priests to spread abroad the new opinions of which he was the champion. It was natural that the religious ignorance, and the temporal misery so prevalent among large masses of the town populations of the present time, should suggest the revival of agencies similar to the brotherhoods which (for a time at least) worked so great and rapid a revival of religion in those earlier times. The first attempt was the organization of the fathers of the **Order of St. John the Divine, at Cowley**, near Oxford, about the year 1860, who devote themselves especially to mission preaching, and have sent fathers on work of this nature both to the United States and to India. A very important step was taken towards the spread of this revived agency by the formal sanction given to it by the **Convocation** of the southern province. On July 5, 1889, on the motion of Canon Farrar, the Lower House adopted the principle that "the time was come when the Church can with advantage avail herself of the voluntary self-devotion of brotherhoods both clerical and lay, the members of which are willing to labour in the service of the Church, without appealing for funds to any form of public support." This was followed up on February 13, 1890, by a resolution "that the members of such Brotherhoods should be allowed to bind themselves by dispensable vows of celibacy, poverty, and obedience." These resolutions were accepted by the Upper House, April 30, 1891. The foundation of a brotherhood on these lines was laid in the East of London under the care of the Bishop of Bedford. It remains to be seen whether there is enough of the spirit of self-devotion among the men of our day to supply the material for any large development of this agency.

ORGANIZED WOMEN'S WORK IN THE CHURCH.

One of the most striking of the new agencies to which the needs of the Church have given rise, is the organization of women's work in the Church in the shape of **Deaconesses** and **Sisterhoods**. The infancy of the movement met with great opposition, under the idea that it was a revival of the conventual system of the middle ages. It was probably the value of the work of Miss Nightingale's nurses in the Crimean War, and of the London sisterhoods during the cholera of 1866, which disarmed prejudice, and it was soon found that their trained nursing was an addition to the resources of humanity against physical suffering, and that there is no evangelizing agency so efficient among the lowest classes of our town populations as their gentle, self-sacrificing love. Probably the first sisterhood was a small one at **Devonport**, organized by Miss Sellon, under the advice of Dr. Pusey. After an interval there followed the **East Grinstead Sisterhood of St. Margaret**, of which the late Dr. Neale was the Warden; the **Sisterhood of St. John the Baptist, at Chester**, under Mr. Carter as Warden and the Hon. Mrs. Monsell as Superior, grew into an important institution; **The All Saints' Sisterhood**, Margaret Street, is of about the same standing; and of late years the **Sisters of the Church** at Kilburn have become one of the largest of these invaluable agencies. There are many small parochial sisterhoods which bind themselves to the church work of their own parish, and many which give themselves to the working of some individual institution. A list of them is given below, which is taken from the Year-Book of the Church. Several of the greater institutions, it will be observed, have established

branch houses in India, the Colonies, and the United States.

Sisterhood of St. Margaret, East Grinstead, with twenty-nine home departments of work, and seventeen branch houses over the country. *Sisters of the Holy Cross*, Hayward's Heath, with four branches. *St. Raphael's Home*, and Hospital for Consumption. *St. Mary's Home*, Brighton, with nine departments of work. *The Sisters of Charity*, *St. Raphael's*, Bristol, with nine home departments and branches, and one in Africa in connection with the Central African Mission. *The Sisterhood of St. Michael and All Angels*, Bussage House of Mercy. *The Sisterhood of All Saints*, Margaret Street, London, founded in 1851, with twenty-seven departments and branches, and branches at Baltimore, Philadelphia, Cape Town and Bombay. *The Sisters of Bethany*, House of Retreat, Clerkenwell, with ten departments and branches, and a branch in connection with the Archbishop's Mission to the Assyrian Christians, Urmi, Persia. *St. Saviour's Priory*, Gt. Cambridge Street, Hackney Road, with five branches. *St. Cyprian's*. *Nursing Sisters of St. John the Divine*, with four branches. *Sisterhood of SS. Mary and John*, Kensington Square, W. *St. Peter's Home*, Kilburn, accommodates eighty patients, has eight branches. *Sisters of the Church*, Kilburn, with sixteen departments and branches. *St. Katherine's*, Fulham, with five branches. *Sisters of the Ascension*, Seymour Street, Portman Square, with three branches. *Sisterhood of All Hallows*, Ditchingham, House of Mercy. *St. Thomas the Martyr*, Oxford, parish work, with six branches. *St. John the Baptist*, Clewer, founded 1849, with thirty-one branches in England, and a branch with several departments in Calcutta. *Sisterhood of St. Mary*, Wantage, with sixteen branches. *Society of the Holy and Undivided Trinity*, Oxford, parish and educational work. *The Sisterhood of St. Lawrence*, Belper, with four branches. *The Sisterhood of St. James*, Kilkhampton. *The Community of the Epiphany*, Truro. *The Sisterhood of St. Peter*, Horbury, with six branches. *The Community of the Mission Sisters of the Holy Name of Jesus*, Malvern, with ten branches, and a house at St. John, N.B., Canada. *The Sisterhood of the Holy Rood*, York, with four branches.

Another "school of thought" is represented by the **Mildmay Deaconesses**, which is really a Sisterhood; and so much has the movement approved

itself to the popular mind, that there are one or more dissenting institutions on similar lines.

These organizations were definitely recognized by the Upper House of the Convocation of Canterbury in 1890, in the following resolution :—

Resolved: 1. "That this House, recognizing the value of Sisterhoods and of Deaconesses and the importance of their work, considers that the Church ought definitely to extend to them her care and guidance." 2. "That those who enter a Sisterhood shall be permitted, after an adequate term of probation, and being not less than thirty years of age, to undertake lifelong engagements to the work of the community, provided that such engagements be liable to release by competent authority." 3. "That the form of such engagements should be a promise made at the time of admission, before the Bishop or his commissary, from which, if the Bishop think fit, upon cause shown, he might subsequently release the Sister." 4. "That the statutes of the community should be sanctioned by the Bishop under his hand, and not be changed without his approval, signified in like manner." 5. "That no statutes should contain any provision which would interfere with the freedom of any individual Sister to dispose of her property as she thinks fit." 6. "That no branch house of a Sisterhood should be established or any branch work undertaken in any Diocese without the written consent of the Bishop of such Diocese." 7. "That no work external to the community should be undertaken by the Sisters in any parish without the written consent of the Incumbent of such parish, subject, if that be refused, to an appeal to the Bishop." 8. "That Deaconesses having, according to the best authorities, formed an order of ministry in the early Church, and having proved their efficiency in the Anglican Church wherever the order has been revived, it is desirable to encourage the formation of Deaconesses' institutions, and the work of Deaconesses in our Dioceses and parishes." 9. "That a Deaconess should be admitted in solemn form by the Bishop, with benediction by the laying-on of hands." 10. "That there should be an adequate term of preparation and probation." 11. "That a Deaconess so admitted may be released from her obligations by the Bishop, if he think fit, on cause shown." 12. "That a licence to serve in any parish should be given by the Bishop of the Diocese, at the request of the Incumbent, to any Deaconess employed therein." 13. "That the dress of a Deaconess should be simple, but distinctive." 14. "That a Deaconess should not

pass from one Diocese to another without the written permission of the Bishop." 15. "That special care should be taken to provide for every Deaconess sufficient time and opportunity for the strengthening of her own spiritual life."

DEACONESSSES' INSTITUTIONS.

The social condition of women, especially in the East, in early times made it very desirable if not necessary that much of their religious teaching and training should be committed to women. We find in apostolic times an order of Christian women set apart for these ministrations, who were called Deaconesses. St. Paul sent his Epistle to the Romans by the hands of Phœbe, a "deaconess of the Church of Cenchræa," and the same apostle gives Timothy directions about the choosing of deaconesses (1 Tim. iii. 11). They continued to be employed in the Church till about the twelfth century, when the order seems to have fallen into disuse. It was revived in modern times in Germany, where an Institution of Deaconesses was established at Nonnenwerth near Bonn, which excited much interest in England, and probably suggested the idea of the revival in the Church of England of this mode of training and systematizing woman's work in the Church. The first institution was founded in London in 1861, and the example has been followed in many other dioceses. The deaconesses are taught and trained; are instituted to their office by the bishop with a service of Benediction; and work under the direction of the parochial clergy. They take no vows, and are not under a perpetual obligation. The following is a list of their institutions:—

Deaconesses' Home, Maidstone. *London Diocesan Institution*, with a School and Convalescent Home, 12 Tavistock Crescent, W. *East London Institution*, 2, Sutton Place, Hackney, with twelve branch homes in the several parishes

in which they work. *Deaconesses' Home*, Portsmouth, has branch works in various parishes, and a branch in Kaffraria. *Deaconesses' Training Home*, Chester, with a Nursing Home. *Durham Diocesan Mission Ladies. Deaconesses' Home*, Bedford. *Community of Deaconesses* at Chichester. *Deaconesses' Institution* at Ely and at Lichfield. *Rochester Diocesan Deaconesses' Institution*, 11 Park Hill, Clapham. *Salisbury Diocesan Deaconesses' Institution*, Salisbury.

CARE OF THE SICK.

The self-devotion of gentlewomen to the gratuitous care of the sick as a form of religious work is one of the most successful of the new agencies. It has developed itself in various channels. Some of the greater sisterhoods have built **Convalescent Hospitals** by the seaside. In some cases the nurses form a **sisterhood** and live together in their own Home, going forth wherever asked for to act as sick nurses ; some only visit in their immediate neighbourhood. Some of the **public hospitals** have been glad to put the nursing of their patients into the hands of these Nursing Sisters. **Parochial Nurses** have been introduced into many parishes. **Nursing Institutions** for training respectable young women for nursing as a profession have been founded as a part of the work of the Church all over the kingdom ; the 'Year-Book for 1892' gives a list of twenty-six of them. Of **Convalescent Homes** the same authority gives a list of seventy-seven. Of **Cottage Hospitals** founded in country places for the treatment of the sick of the parish or neighbourhood, capable of accommodating from four to twenty patients, there is a list of eighty-two.

The **Parochial Mission Women's Association** was founded in 1860 to train and employ female agents to labour among the class below that reached by ordinary District Visiting.

The Association now employs 150 women in fourteen dioceses.

THE GIRLS' FRIENDLY SOCIETY

was founded in 1875. The returns for 1895 were 1,270 branches in England and Wales, 31,965 associates, 145,485 members, and 32,987 candidates. The Society exists in 6,595 out of the 14,000 parishes in England and Wales, and there are G.F.S. Branches in many continental towns. Sister societies have been established in Scotland, Ireland, America and the Colonies, and in India.

REFORMATORY, &C., WORK.

There are numerous agencies spread all over the country for work among classes and individuals who have fallen, or are in imminent danger of falling, into sin.

The Church of England Temperance Society has thirty-four diocesan branches, and has penetrated into thousands of parishes. It has special branches of great usefulness in the Police Court Rescue, Prison Gate Mission, Race-course and Van Mission, and Inebriate Homes. The Ellison Lodge is a permanent Home of a similar character to the last before-mentioned.

The White Cross League was founded in 1883 to promote purity among men.

The Reformatory and Refuge Union has 700 affiliated institutions. Besides Reformatories and Industrial Schools, it has a Children's Aid Society, a Women's Mission to Women, and a Discharged Prisoners' Aid Society.

There are twenty-five Reformatories and Industrial Schools for boys, and nineteen for girls, scattered over the country.

The Church of England Society for providing Homes for Waifs and Strays, which started in 1881,

has now thirty-five Homes for boys and forty for girls, with over 2,400 children, and boards out near 1,000 children in suitable homes in the country, and was instrumental in raising £64,390 in 1895.

The Church Penitentiary Association has in union with it forty-four Penitentiaries and forty-eight Refuges: the former has accommodation for 1,480, and the latter for 408, together equal to 1,888. The number of self-devoted women managing the Institutions was 275—viz. 235 in the Penitentiaries and 40 in the Refuges, being in the proportion of one to six penitents. The Church Year-Book gives details of **fifty-nine Church Penitentiaries; fifty-eight Refuges; and four Children's Homes.**

Other institutions of the same class are the **Church Mission to the Fallen**, which has no homes, but directs its efforts to missionary work. It has branches in St. Pancras and at the East India Docks and Camberwell. **The Female Mission to the Fallen** has six homes and twenty-two agents working in London. **The Ladies' Association for the Care of Friendless Girls** has ninety branches, chiefly in larger towns.

Of **Church Orphanages** there are sixteen for boys, with accommodation for 959; forty-three for girls, with accommodation for 2,600; and thirteen for boys and girls, with accommodation for over 3,000.

The Young Men's Friendly Society, founded in 1879, has now about 400 branches and affiliated societies in England, Scotland, Ireland, the Colonies, and the United States of America; and over 25,500 associates and members. Its object is to help young men, both spiritually and temporally, by promoting purity and temperance; befriending young men leaving home, and protecting them from evil influences; promoting thrift and independence, a healthy tone of literature and amusement, and co-operation amongst institutions existing for kindred objects.

CHURCHWARDENS.

The office of churchwarden is so ancient that we have no account of its origin. Their primary duty was probably to take care of the church (or at least the nave of the church, the rector being liable for the chancel) and its goods on behalf of the parishioners.

Who may be Churchwardens?—There are certain persons **disqualified** from holding the office, viz. aliens, Jews, persons who have been convicted of felony, and children. There are others **excused**, viz. Peers of Parliament, clergymen, members of the House of Commons, attorneys and their clerks, medical men of all kinds.

Modes of Election.—In the general case churchwardens, by Canon 90 of 1603, and by custom, must be elected in Easter week, at a meeting of the Vestry, summoned by public notice fixed upon the church doors for three clear days. The Vestry is to meet for the election "in some convenient place in the precincts of the church." The rector or vicar has a right to preside, and has a vote as a parishioner, and a casting vote as chairman. The wardens are to be chosen by the joint consent of the minister and parishioners, if it may be; but if they cannot agree upon such choice the minister shall choose one, and the parishioners the other. The voting shall be by show of hands; a poll may be demanded, and shall be fixed by the chairman at his reasonable discretion. A person duly qualified and legally chosen must serve. Non-residence does not disqualify if the person have a farm, or be partner in a house of business within the parish. Vacancies by death or otherwise may be filled up in any part of the year.

[FORM OF NOTICE.]

Parish of _____

Notice is hereby given that a Vestry will be held on day next, the _____ of _____, at _____ o'clock in the fore [*or after*-] noon precisely, at [*the usual place of meeting*], for the purpose of electing churchwardens for the ensuing year.

Dated this _____ day of _____

[Signed]

A. B., Rector or Vicar.

In churches of modern date the mode of electing churchwardens is ordered by the Act of Parliament under which they were constituted. The mode of election under the Act 58 Geo. III. c. 44 was repealed by the amending Act 59 Geo. III. c. 134, which directed the appointment, by the Commissioners appointed to carry out the Act, of a **select vestry**, who should elect churchwardens. In churches built under 1 and 2 Wm. IV. c. 38, it is directed that one warden shall be chosen by the minister, and one by the **pew renters**. In the case of chapels of ease, under the above Act, and under the Endowment Act of 6 and 7 Vict. c. 37, persons elected wardens **must be members of the Church of England**. Under 8 and 9 Vict. c. 70, they must be **residents within the ecclesiastical district**. When a parish has been divided by a private Act, the mode of election in the newly-constituted parish or parishes will depend upon the special provisions of the Act.

The churchwardens are, at the next visitation of the ordinary (who is generally the archdeacon), to appear, and make and subscribe a declaration to the effect that they will faithfully and diligently execute the duties of their office. Until they have made such declaration, they are not in full power. The old churchwardens continue to act until their successors are appointed.

If the same churchwardens are elected for several successive years, the declaration is to be made and

subscribed before the ordinary after each election, as the office is only *annual*.

The Duties of the Churchwardens.—Lord Stowell says: "I conceive that their duties were originally confined to the care of the ecclesiastical property of the parish, over which they exercise a discretionary power for certain purposes. In other respects, it is an office of observation and complaint, but not of control, with respect to divine worship; so it is laid down in Ayliffe in one of the best dissertations on the duties of churchwardens, and in the canons of 1591. In these it is observed that the churchwardens are appointed to provide the furniture of the church, the bread and wine of the Holy Sacrament, the surplice, and the books necessary for the performance of divine worship, and such as are directed by law; *but it is the minister* who has the use. If, indeed, he errs in this respect, it is just matter of complaint, which the churchwardens are bound to attend to, but the law would not oblige them to *complain* if they had a power themselves to *redress* the abuse. In the service the churchwardens have nothing to do but to collect the alms at the offertory; and they may refuse the admission of strange preachers into the pulpit; for this purpose they are authorized by the canon, but *how?* (Canon 50 of 1603.) When letters of ordination are produced their authority ceases. Again, if the minister introduces any irregularity into the service, they have no authority to interfere, but they may complain to the ordinary of his conduct."

Among the duties of churchwardens are the following:—To take care that order be preserved in the church and churchyard during Divine service; to watch over the due observance of the Lord's Day in their respective parishes; to present, at visitation, such persons and things as are by

law presentable ; to see that the church, the churchyard, and fences be kept in proper order and repair ; to provide the sacramental bread and wine ; to take the custody of the church goods ; and to provide, repair, and renew, as often as there may be occasion, all things which are requisite for the decent performance of Divine service. They are also to call vestry meetings for the making of a church rate, and for such other parish business as requires to be submitted to a vestry ; and, at the expiration of their year of office, to render an account of the sums by them received and expended ; to get the same passed by the vestry ; and to transfer the books and balance of moneys to their successors.

“The Articles of Inquiry” transmitted to the churchwardens, when summoned to a visitation, will further serve them as a guide in the duties of their office. They have no power to interfere with the performance of Divine service, nor with the hours thereof, nor with the proper use of the goods and ornaments of the church : on all these matters if they have any cause of complaint they should refer to the ordinary.

The Offertory.—The rule with reference to the money collected at the offertory is that it shall be disposed of “to such pious and charitable uses as the minister and churchwardens shall think fit ; wherein if they disagree it shall be disposed of as the ordinary shall appoint.” The “pious and charitable uses” are to be specifically determined not as each of the consulting parties may individually see fit with reference to any particular portion assigned him, but as all of them may resolve with reference to the whole. Though there is no objection to each distributing a portion assigned him to uses agreed upon by all.

Pews.—The rector has a right to a seat in the

chancel. No person has a legal right to occupy in the parish church any pew or seat exclusively without the permission of the churchwardens, except by prescription or by faculty.

By immemorial use and by reparation (when repairs have been needed), a prescriptive right to a pew may be established as appurtenant to a particular house within the parish; and if a house to which a pew is so legally appurtenant be let, the occupier is entitled to the use of the pew.

But if it can be shown that the pew was not always connected with that particular house, or that it has at any time been repaired by the churchwardens, at the cost of the parish, the prescription cannot be established.

A legal claim to a seat or pew as an inheritance derived from the original holder, or as appurtenant to land, exclusively of a house or residence, cannot be established.

The distribution of pews and seats, which are not held either by faculty or by prescription, rests with the ordinary; the churchwardens are his officers, and they are to allot them to the parishioners according to their reasonable discretion, taking care to afford suitable accommodation to as many as possible. When a parishioner has been placed in a seat or pew by the churchwardens, or has been suffered for some time to occupy it, he is said to have a *possessory* right in it, which he may maintain against a stranger; but he is liable, when occasion shall require, to be displaced by the churchwardens, who, if more church accommodation be required, may make a different distribution of the pews or seats so as to supply the deficiency; but if they do so capriciously, and without just ground, the ordinary will interfere. In these arrangements, therefore, it may be useful

that the advice of the minister should be taken ; but he has no legal power to interfere.

The erection of a pew or seat by any individual at his own charge, even with the leave of the minister, the churchwardens, and all the parishioners, gives him no permanent interest therein ; such interest can be obtained only by a faculty.

Churchwardens must not permit pews or seats to be altered in size, height, or form, &c., at the mere pleasure of individuals.

In a parish church, a pew or seat cannot legally be let or sold by any person unless by Act of Parliament ; and if a pew or seat be appurtenant to a house, it can only pass with the house to which it is appurtenant. As a general rule, a person not being an occupying landowner in the parish cannot retain to his own use, or acquire a right to, a seat in the body of the church, or in the public aisles or galleries.

Custody of the fabric and furniture.—The wardens have only the custody of the church and its furniture, and have no right to interfere with their use under the minister. As the freehold of the church is vested in the incumbent, there is no doubt that he has a right to the **custody of the keys** of the church, subject to the granting admission to the churchwardens for purposes connected with the due execution of their office. If the minister refuses access to the church on fitting occasion, he will be set right on application and complaint to higher authorities.

The legal control of the **bells** is regulated by the canons of 1603. By canon 88 the churchwardens or questmen, and their assistants, shall not suffer the bells to be rung superstitiously upon holidays or eves abrogated by the Book of Common Prayer, nor at any other times, without good cause, to be allowed by the minister of the place and by them-

selves. Sir R. Phillimore gives the opinion that although the churchwardens may concur in the ringing or tolling of the bells on certain public and private occasions, the incumbent nevertheless has so far the control over the bells of the church that he may prevent the churchwardens from ringing or tolling them at undue hours or without just cause.

Lord Stowell also gave the opinion: "I think that the bells cannot be rung without the consent of the rector; the 88th canon is precise on this point, and is, I conceive, binding upon the churchwardens" (Sir R. Phillimore, '*Ecclesiastical Law*,' p. 1757). They have the care of a benefice during a vacancy.

Church Rates.—The Act of 31 and 32 Vict. c. 109, abolished the power of enforcing payment of church rate after July 31, 1868 (except in some special cases, as for example where money had been borrowed on security of the rate), but the wardens have still a right to make a rate in the usual legal way, and to collect it from those parishioners who choose voluntarily to pay it. It is perhaps to be regretted that the churchwardens and the parishioners have not everywhere continued to maintain this convenient and equitable mode of raising money for church expenses. At present we are in this absurd situation, that nobody is legally liable for the maintenance of the church and churchyard and the necessary expenses of divine service.

THE EDUCATIONAL WORK OF THE CHURCH OF ENGLAND.

THE history of education in England is involved in the history of the Church of England. From the Anglian and Saxon conquests down to the Reformation the whole education of the country, and from the Reformation to the present day the greater part of it, has been the work of the Church. Throughout all that period eminent churchmen have founded and maintained colleges and schools, as a work of piety, with the view of spreading the advantages of education.

The missionaries who settled in the various kingdoms at once founded a school as a necessary part of their evangelizing work, and from that time the **cathedral schools** were maintained as an important part of the organization of every diocese. When the third Lateran Council in 1179 decreed that scholars should be settled in all cathedrals, with sufficient revenues for their support, and with authority to give licences to all the schoolmasters of the diocese and superintend their work, it was only regulating an old institution. Every monastery as well as every cathedral had its school. The seventy-eighth Canon of 1603 probably only confirms the practice of ancient times, when it encourages the incumbent of any parish in which there is not a grammar school to undertake "the training up of children in principles of true religion."

There were, especially just before and after the Reformation, many **schools of secular foundation**. For some centuries it was a fashion for persons

who had risen to eminence in the Church or State or in commerce to found a school, often in their native place, as a thank-offering for their own good fortune, and a help to the youth who, inspired by their example, would thus be aided by their bounty, to achieve like fortune. Guilds frequently maintained schools for the children of their own members, of which Merchant Taylors' School is still an illustrious example.

There was no wish to restrict education to the higher classes; on the contrary, wherever a lad of the lower classes showed signs of exceptional mental gifts, his abilities were cultivated at school, he was sent to a university, with an exhibition or a scholarship, and the way was open to him without let or hindrance to rise to the highest offices and dignities in Church and State.

This sketch of the past educational work of the Church, and of its existing educational institutions, may be conveniently arranged under the headings of the **Universities**, **Grammar Schools**, and **Elementary Schools**.

THE UNIVERSITIES.

The term University was originally applied to an educational organization in the sense which it bears in the Roman Law, viz. to signify a corporation, not in the modern sense of an assemblage of all the sciences. It was not till the twelfth century that the word *Universitas* was used to signify a gathering together of students and teachers at one spot; and the earlier title of *Scholæ*, the Schools, survived late into the middle ages. Certain schools attained special celebrity through accidental causes, as the patronage of a sovereign, the genius of a great teacher, or succession of teachers. In the eighth century the schools of York were famous

throughout Europe, and students came to them from all parts. Tours became equally famous when our English Alcuin was its abbot, and many English students resorted thither. The schools of Paris and Oxford were still more famous in the thirteenth century.

Universities seem at first to have been voluntary associations of clergy for the purpose of promoting the study of whatever arts and sciences were then known in Western Europe. They gradually acquired reputation; it became the custom for students to seek the advantages to be gained from the illustrious teachers to be found at these great centres of learning. The students were examined at different stages of their career, and the university conferred an honorary title on those who satisfactorily passed the several examinations, which was a certificate to all the world of the bearers having passed through a certain course of study, and attained a definite proficiency in it. The course of reading in the schools was four years in grammar, rhetoric, and logic, before the student could be admitted a Bachelor; three years in science, viz. arithmetic, music, geometry, and astronomy, before inception as a Master; seven years' study before, as a Bachelor of Theology, he could lecture on the *Sentences*; and lastly, he must study the Bible for three years, and lecture on one of the Canonical Books, before he could take his degree as a Master or Doctor of Theology (*'Munimenta Academica,'* Rolls Series). Then he was at liberty to lecture on Theology to any pupils who chose to attach themselves to him.

The Church in whose bosom, and from the course of whose members, these institutions had sprung up, naturally incorporated them into her system, subjected them to her discipline, and gave authority and universal recognition to their honor-

ary distinctions. The law recognized their corporation and protected their privileges.

The first authentic records of our two national Universities of Oxford and Cambridge belong to the twelfth century. It is to be noted that neither was a cathedral town (Oxford was not an episcopal see till the time of Henry VIII.).

The course of education received a new development by means of the universities. The monks began to send up their most promising scholars to finish their education with the greater advantages to be found at the universities, and built or provided houses in which their students might reside under proper care. Bishops and lay benefactors also built hostelries, or halls, and provided stipends for students. Out of these arose the mediæval COLLEGES. That of Merton at Oxford was the earliest, and a peculiarity of its foundation seems to mark its transition character. Walter de Merton, Bishop of Rochester, and Chancellor of England, organized a body of students to whom he assigned a house of residence and revenues for their support, but his house was not in or near any university, and his intention was that his students should resort to whatever place afforded for the time the greatest educational advantages. Within ten years, however, he built another house at Oxford, which was then the second school of the Church,—Paris being at that time the first,—and transferred the whole establishment thither, still providing for its possible transfer to some other place. The advantages which this new college afforded, with its well-ordered arrangements for religious and moral training, and for private assistance in prosecuting the studies of the university, induced others to follow the example. Peterhouse was founded ten years afterwards at Cambridge “on the Rule of Merton,” *i. e.* on the same model.

Those of later date, but before the Reformation, such as New College, Magdalen, &c., were based upon the same principles, but included more largely the liturgical character of other ecclesiastical foundations, and in their scholastic arrangements were more expressly connected with the university system. Those subsequent to the Reformation were more strictly academical, and more intimately related to the universities. But all were in themselves separate institutions, having each its own revenues, corporate rights, and internal discipline, over which the universities had no control. In process of time the old hostelries, or halls, became deserted (with some exceptions at Oxford), and disappeared, and all the students were resident in, or affiliated to, one or other of the colleges. Thus the dignitaries of the colleges naturally acquired the chief offices in the universities; university legislation naturally was formed with a view to the actual state of things, and thus the colleges gained as it were a monopoly of the university. For the better discipline of the students of the universities, the university authorities were clothed with exceptional magisterial authority over the towns in which they were situated.

Changes amounting to a revolution have been made in the universities and colleges of Oxford and Cambridge by recent legislation. 1. **The university has been enlarged** and strengthened by the addition of fresh faculties to its course of education, and of professors in those faculties, and the provision for students not members of any college. 2. **The colleges have been secularized**; the endowments anciently provided for keeping the students under the religious and moral discipline of a religious house, during the dangerous years when they are removed from parental control, and

subjected to the dangers incident to university life, have been confiscated to general educational purposes; in short, the Church has been robbed of her colleges. With the spirit which she has shown in other branches of educational work, the Church has at once set itself to provide new foundations for her children. **Keble College**, at Oxford, founded on the Church lines of the old colleges, has already attained a prestige equal to that of the older foundations. The **Pusey House**, with its staff of Fellows, is a novel endowment of sacred literature, which is calculated also to help in maintaining the religious tone of the university.

The **University of Durham** was founded 1832, out of lands belonging to the dean and chapter of Durham; it was intended for the special convenience of residents of the northern counties; but the increased facilities for travel, and the prestige of the older universities, has allowed it only a moderate success.

Among colleges, **King's College, London**, founded on Church of England principles, has attained a high reputation for the excellence of its course and the attainments of its graduates. It gives the degree of Associate of King's College (A.K.C.) to those who have satisfactorily passed its examinations. Several other colleges for the education of men for Holy Orders have been founded in different parts of the country, which will be found noticed under the title **Theological Colleges**, pp. 300—302.

The following are the details which it seems desirable to give now of the organization of the three universities of Oxford, Cambridge, and Durham.

UNIVERSITY OF OXFORD.

F'nded	FOUNDERS		HEADS		Elected	Income from Endowments	Undergrads.	Members of Convocation	Members on the Books
	COLLEGES								
1437	<i>All Souls</i>	Henry Chichele, Archbp. of Canterbury	Henry Chichele, Archbp. of Canterbury	Sir W. R. Anson, Bt., D.C.L., <i>Warden</i>	1881	£12,976	6	87	110
1263	<i>Balliol</i>	John Balliol (father of King of Scotland of that name)	John Balliol (father of King of Scotland of that name)	Edward Caird, M.A., D.C.L., <i>Master</i>	1870	6,338	225	413	883
1509	<i>Brasenose</i>	Wm. Smith, Bp. of Lincoln, and Sir Rich. Sutton	Wm. Smith, Bp. of Lincoln, and Sir Rich. Sutton	Charles B. Heberden, M.A., <i>Principal</i>	1886	10,721	126	325	559
1532	<i>Christ Church</i>	Cardinal Wolsey	Cardinal Wolsey	Francis Paget, D.D., <i>Dean</i>	1802	30,372	280	767	1,352
1516	<i>Corpus</i>	Rich. Fox, Bp. of Winchester	Rich. Fox, Bp. of Winchester	Thomas Fowler, D.D., <i>President</i>	1881	10,902	84	229	380
1314	<i>Exeter</i>	Walter de Stapledon, Bp. of Exeter	Walter de Stapledon, Bp. of Exeter	William W. Jackson, M.A., <i>Rector</i>	1887	4,250	171	539	874
1874	<i>Hertford</i>	Elias de Hereford, about 1282, reconstituted	Elias de Hereford, about 1282, reconstituted	Henry Boyd, D.D., <i>Principal</i>	1877	—	103	166	375
1571	<i>Jesus</i>	Queen Elizabeth	Queen Elizabeth	John Rhys, M.A., <i>Principal</i>	1895	9,852	103	110	303
1870	<i>Keble</i>	Subscription, in memory of Rev. J. Keble	Subscription, in memory of Rev. J. Keble	Robert James Wilson, D.D., <i>Warden</i>	1888	—	234	159	686
1427	<i>Lincoln</i>	Rich. Fleming, Bp. of Lincoln, reconstituted by Th. Rotherham, Archbp. of York, 1478	Rich. Fleming, Bp. of Lincoln, reconstituted by Th. Rotherham, Archbp. of York, 1478	William Walter Merry, D.D., <i>Rector</i>	1884	4,023	93	178	351
1458	<i>Magdalen</i>	Wm. of Waynflete, Bp. of Winchester	Wm. of Waynflete, Bp. of Winchester	Thomas H. Warren, M.A., <i>President</i>	1885	25,614	178	286	607
1264	<i>Merton</i>	Walter de Merton, Bp. of Rochester, 1214, moved to Oxford	Walter de Merton, Bp. of Rochester, 1214, moved to Oxford	Hon. G. C. Brodrick, D.C.L., <i>Warden</i>	1881	13,829	139	249	516
1379	<i>New College</i>	Wm. of Wykeham, Bp. of Winchester	Wm. of Wykeham, Bp. of Winchester	James Edwards Sewell, D.D., <i>Warden</i>	1880	10,431	273	315	843
1326	<i>Oriel</i>	King Edward II., 1326	King Edward II., 1326	David Binning Munro, M.A., <i>Provost</i>	1882	4,949	108	241	416
1624	<i>Pembroke</i>	Thos. Testdale, Esq., and Rich. Wightwick, B.D., Ruler of Islely, 1624	Thos. Testdale, Esq., and Rich. Wightwick, B.D., Ruler of Islely, 1624	Barthol. Price, D.D., <i>Master</i>	1892	3,922	72	173	287
1340	<i>Queen's</i>	Robert de Eglesfield, Chaplain to Queen Philippa	Robert de Eglesfield, Chaplain to Queen Philippa	John Richard Magrath, D.D., <i>Provost</i>	1878	11,190	126	297	538
1555	<i>St. John's</i>	Sir Thos. White	Sir Thos. White	James Bellamy, D.D., <i>President</i>	1871	12,397	164	336	649
1554	<i>Trinity</i>	Sir Thos. Pope	Sir Thos. Pope	Henry George Woods, M.A., <i>President</i>	1887	5,347	183	302	637
1249	<i>University</i>	Alfred the Great, 872, William, Archbp. of Durham	Alfred the Great, 872, William, Archbp. of Durham	James Frank Bright, D.D., <i>Master</i>	1881	5,600	152	302	599
1613	<i>Wadham</i>	Nicholas Wadham	Nicholas Wadham	George Earlam Thorley, M.A., <i>Warden</i>	1881	3,837	100	238	450
1714	<i>Worcester</i>	Originally Gloucester Coll. for Benedictine Monks, 1283; reconstituted, 1714	Originally Gloucester Coll. for Benedictine Monks, 1283; reconstituted, 1714	William Inge, M.A., <i>Provost</i>	1881	1,885	96	231	410
	HALLS.								
1226	<i>St. Edmund</i>	[St. Edmund, Archbp. of Cant., 1226], reconstituted	[St. Edmund, Archbp. of Cant., 1226], reconstituted	Edward Moore, D.D., <i>Principal</i>	1864	—	31	37	87
	<i>Marcon's</i>			C. A. Marcon, M.A.	.....	—	27	2	39
	<i>Turrell's</i>			Henry Joseph Turrell, M.A.	.....	—	—	—	—
	<i>Non-Coll. Stu.</i>			Richard Wm. M. Pope, D.D., <i>Censor</i>.....	.....	—	6	0	8
	<i>Grindley's</i>			Ed. S. Grindle.....	.....	—	241	104	487
				Total (Oxford Calendar, 1895) ...			3,358	6,154	12,567

UNIVERSITY OF CAMBRIDGE.

Founded	COLLEGES	FOUNDERS	HEADS	Elected	Gross income of Coll.	Undergrads.	Members of the Senate	Members on the Boards
1473	<i>Catharine</i>	Robert Wodelarke, D.D.	Charles Kirkby Robinson, D.D., <i>Master</i>	1861	£5,692	66	95	217
1505	<i>Christ's</i>	Lady Margaret, mother of Henry VII.	John Peile, Litt.D., <i>Master</i>	1887	13,646	152	345	686
1326	<i>Clare</i>	Elizabeth, co-heiress of Gilbert, Earl of Clare ..	Edward Atkinson, D.D., <i>Master</i>	1856	15,366	176	242	543
1354	<i>Corpus Christi</i>	Union of two guilds	Edward Henry Perowne, D.D., <i>Master</i>	1879	8,509	85	261	435
1800	<i>Downing</i>	Sir George Downing, Bart.	Alexander Hill, M.D., <i>Master</i>	1888	4,998	77	107	244
1584	<i>Emmanuel</i>	Sir Walter Mildmay	W. Chawner, M.A., <i>Master</i>	1895	17,000	162	345	706
1348	<i>Gonville & Caius</i>	Edmund Gonville, Rector of Torrington; enlarged by John Caius, M.D. 1558.	Norman Macleod Ferrers, D.D., <i>Master</i>	1880	22,304	191	416	833
1496	<i>Iesus</i>	John Alcock Bp. of Ely	Henry Arthur Morgan, D.D., <i>Master</i>	1885	11,310	112	215	444
1441	<i>King's</i>	King Henry VI.	Augustus Austen Leigh, M.A., <i>Provost</i> ..	1869	31,061	133	277	583
1519	<i>Magdalene</i>	Thomas, Baron Audley	Hon. and Rev. Latimer Neville, M.A., <i>Master</i>	1853	4,100	61	129	238
1347	<i>Pembroke</i>	Mary, widow of Aymer de Valence, Earl of Pembroke	Charles Edward Searle, D.D., <i>Master</i>	1880	11,517	140	267	665
1257	<i>St. Peter's</i>	Hugh de Balsham, Bp. of Ely	James Porter, D.D., <i>Master</i>	1876	8,330	67	205	338
1448	<i>Queens</i>	Margaret of Anjou; refounded Eliz. Woodville, 1465	H. E. Ryle.	1896	5,996	78	147	296
1595	<i>Sidney-Sussex</i>	Lady Frances Sidney, Countess Dowager of Sussex	Charles Smith, M.A., <i>Master</i>	1800	8,022	74	121	276
1511	<i>St. John's</i>	Lady Margaret	Charles Taylor, D.D., <i>Master</i>	1881	38,759	266	1,010	1,579
1546	<i>Trinity</i>	Henry VIII. consolidated earlier foundations ..	Henry Montagu Butler, D.D., <i>Master</i>	1886	78,137	643	2,201	3,615
1350	<i>Trinity Hall</i>	Wm. Bateman, Bp. of Norwich	Henry Latham, M.A., <i>Master</i>	1888	8,095	268	205	622
	HOSTELS.							
1882	<i>Selwyn College</i>	Built by subs. in memory of G. A. Selwyn, Bp. of Lichfield	Rt. Rev. J. R. Selwyn, D.D., <i>Master</i> ..	1888		113	36	256
1869	<i>Non-Coll. Students.</i>		Tristram Frederick Croft Huddleston, <i>Censor</i>	1890		115	12	171
			Members of Senate not on College Boards				209	209
			Total (Cambridge Calendar, 1891) ...			2,919	6,845	12,592

KING'S COLLEGE. STRAND, W.C., 1828.

Principal of College, Archibald Robertson, D.D.*Vice-Principal and Chaplain*, Rev. R. J. Knowling, M.A.*Secretary*, Walter Smith.*Librarian*, V. G. Plarr, M.A.

UNIVERSITY OF DURHAM, 1831.

TERMS.—*Epiphany*, Jan. 19 to March 21. *Easter*, April 23 to June 22. *Michaelmas*, Oct. 11 to Dec. 13.*Governors*, The Dean and Chapter of Durham.*Warden*, Very Rev. the Dean of Durham.*Sub-Warden*, Rev. A. Plummer, D.D.

UNIVERSITY COLLEGE.

Master, Rev. Alfred Plummer, D.D.BISHOP HATFIELD'S HALL (*Durham*).*Principal*, F. B. Jevons, M.A.

THE FOLLOWING IS A LIST OF THE GREAT PUBLIC SCHOOLS, AND THEIR HEAD-MASTERS.

Bedford Grammar School.—J. Surtees Philpotts, M.A.

Charter House, Godalming.—W. Haig Brown, LL.D.

Cheltenham College.—Rev. R. S. de Courcy Laffan, M.A.

Christ's Hospital.—Rev. R. Lee, M.A.

City of London School.—Arthur T. Pollard, M.A.

Clifton College.—Rev. M. G. Glazebrook, M.A.

Dulwich College.—A. H. Gilkes, M.A.

Eton College.—Rev. E. Warre, D.D.

Haileybury College.—Rev. the Hon. E. Lyttelton, M.A.

Harrow School.—Rev. J. E. C. Welldon, M.A.

Marlborough College.—Rev. G. C. Bell, M.A.

Malvern College.—Rev. A. St. J. Gray, M.A.

Merchant Taylor's School.—Rev. W. Baker, D.D.

Repton School.—Rev. W. M. Furneaux, M.A.

Rossall School.—Rev. J. P. Way, M.A.

Rugby.—Rev. H. A. James, D.D.

St. Paul's School.—F. W. Walker, M.A.

Shrewsbury.—Rev. H. W. Moss, M.A.

Tonbridge.—Rev. J. Wood, D.D.

Uppingham.—Rev. E. C. Selwyn, M.A.

Wellington College.—Rev. B. Pollock, M.A.

Westminster.—Rev. W. G. Rutherford, M.A.

Winchester College.—Rev. W. A. Fearon, D.D.

THE GRAMMAR SCHOOLS

PERFORMED for some centuries a most important part in the education of the country. Many of them were founded and endowed in the fifteenth century by private benefactors, or by the guilds into which the people had associated themselves for material help in various ways. Many of the "King Edward VI. schools" were really only re-foundations of the schools whose endowments had fallen into the king's hands among the confiscations of the Reformation period. These schools, under the government of a body of trustees, had usually an endowment for the maintenance of a competently trained master, who was required to educate a certain number of boys gratis, and all others at a very small fee. The foundation deed usually provided that the master should be a clergyman, and that the boys should be brought up as members of the Church. Henry's 'History of England' contains a list of schools, 475 in number, with the names of the founders and date of foundation. Information on their constitution may be found in the 'Endowed Schools Act, Report of Commission and Evidence.'

A general inquiry into the conduct of these schools was instituted by a Commission in 1869, with the result that in all cases where it was needed provision has been made for the proper management and administration of the property, and new schemes for the conduct of the schools have been imposed. One important change made by the subsequent Act was that dissenters were admitted to a share of the advantages of these ancient Church

foundations, dissenting governors being admitted on the management, and dissenting boys in the schools.

As a part of the church revival of the last half-century, a number of new middle-class schools have been founded as exclusively church schools. Perhaps the most remarkable movement in this direction was the foundation, in 1848, by the Rev. N. Woodard, of **St. Nicholas' College**, which was a society of men, united as fellows of a college or colleges, to build, endow, and carry on schools for the upper, middle, and lower middle classes. The society has already three groups of schools. **The Sussex Group**, which was the earliest, consists of an upper school, *Lancing College*, Shoreham; a middle school, *Hurstpierpoint College*; a lower school, *Ardingly College*, Hayward's Heath; and an upper girls' school, *St. Michael's College*, Bognor. The upper school of All Saints at Bloxham, Oxfordshire, was transferred by gift in 1896. **The Midland Group** consists of a public school, *St. Chad's College*, Denstone; a middle school for boys, *St. Oswald's College*, Ellesmere; *St. Cuthbert's*, Worksop; a middle school for boys, *St. Augustine's Grammar School*, Dewsbury; a middle-class girls' school, *St. Anne's Abbots*, Bromley; and lower middle-class schools, *St. Mary's Abbots*, Bromley, and at Worksop. **The Western Division** has at present one middle school, *King's College*, Taunton. **Diocese of Bangor**: *St. Winifred's* middle-class school for girls.

In 1883, a **Church Schools Company** (Limited) was formed for the establishing of schools for boys and girls above the class attending elementary schools, where at moderate cost an efficient education should be provided on the principles of the Church of England. It has 29 schools in operation; and its action has given an impulse to some similar efforts.

Of late years much has been done in the way of

extending university teaching and advantages. Both **Oxford** and **Cambridge** now hold what are called "**Local**" **Examinations**, senior and junior, in many parts of the country, and the certificates granted to the successful candidates are accepted as evidence of competency from an educational point of view. They have also organized "**University Extension Lectures**," which are given in all parts of the kingdom by arrangement with local committees, who apply for a course of lectures and guarantee the small expenses.

The University of London, too, has arranged a definite scheme, which is now in full working, for the inspection and examination of schools other than primary, to be conducted under the direction of the Senate.

ELEMENTARY EDUCATION.

It is, however, in its work in the education and training of the poorer classes of the people that the Church has most reason to feel satisfaction. It is not a modern work. So long ago as the reign of William and Mary a number of bishops, clergymen, and church laymen associated themselves together in the Society for Promoting Christian Knowledge (1698), and began, in addition to other good works, to found, for the clothing, maintenance, and education of the children of the poor, the "**Parochial Charity Schools**," which still remain in London and some of the larger towns. This branch of the Society's work grew so large, and its further extension became so important, that in 1811 it was thought desirable to organize a branch Association, and to devolve upon it their whole work of education. This was the origin of the **National Society** for the education of the children of the poor in the principles of the Established

Church. Since that time there have been five separate stages in the development of this branch of the Church's work.

I. During the *first* of these stages the Church had neither help nor countenance from the State. Her educational work was of a strictly missionary character. The building of schools was perhaps the least difficult task. She had, in addition, to overcome many deep-seated prejudices against the diffusing of education amongst the labouring classes ; the principles on which it was expedient to conduct a general scheme of education had to be considered and defined ; teachers had to be provided ; books had to be prepared.

II. The *second* stage began with the year 1833, when the State, which had hitherto ignored the work of educating the poor, at last rendered some assistance. Through the agency of the National Society as representing the Church (the various Nonconformist bodies being represented by the British and Foreign School Society), the Treasury expended for some years an annual grant of £20,000 towards the establishment of new schools ; but no supervision over the schools themselves had as yet been exercised by the State.

III. The year 1839, when the Education Department was established, and Government Inspection instituted, marked the *third* stage in the development of popular education. From that time till the year 1870 the State worked in concert with the Church in the advancement of religious as well as secular teaching.

IV. The Education Act of 1870, creating Board Schools, involved an entire separation of the State from all concern in the religious instruction of children in elementary schools, and the consequent necessity for the Church, through the agency of the National Society and the various Diocesan Boards

in connection with it, to encourage and sustain the work which had thus been abandoned by the State.

V. In 1891 the Assisted Education Act was passed, and came into operation on Sept. 1 of that year. Its main provision was to give to all qualified elementary schools an additional grant of 10s. per head on the average attendance, which was calculated to be nearly equivalent to the average of 3*d.* per week; the immediate result was that the Board Schools at once made all their schools free, and that a great majority of the Church Schools lowered their school fees by that amount, making many of them also free. It is as yet too early to pronounce upon the effect which this measure will have upon the fortunes of the Church Schools and upon the education of the country generally; but so far there is no reason to fear that the Church Schools will be injured; on the contrary, many parents who formerly sent their children to Board Schools because they were cheaper, now send them to Church Schools because they prefer them.

The Church had in 1894,

Church Day Schools, 11,897, in 16,584 departments.

Teachers (certificated), 20,945; assistants, 17,678.

Pupil Teachers, 11,738.

Scholars on Books, 2,280,799.

„ Average Attendance, 1,849,385.

**VOLUNTARY EXPENDITURE ON CHURCH SCHOOLS AND
TRAINING COLLEGES.**

—				From 1811 to 1870.	From 1871 to 1895.	Total.
Schools:				£	£	£
Building ...	...	...		6,270,577	7,575,402	13,845,979
Maintenance ...	...	...		8,500,000	15,804,221	24,304,221
Training Colleges:						
Building ...	...	...		194,085	106,810	300,895
Maintenance ...	...	...		185,276	353,647	538,923
Total	...	...		15,149,938	23,840,080	38,990,018

VOLUNTARY CONTRIBUTIONS TO CHURCH SCHOOLS AND COLLEGES IN THE YEAR 1894.

Voluntary Contributions for Maintenance of Schools	... ..	£622,034
Income from "other sources" for Church Schools, not including pence or other public moneys		40,321
Maintenance, &c., of Church Training Colleges...		14,000
Cost of Diocesan Inspection of Schools	...	15,000
Cost of Examination and Inspection of Church Training Colleges (Religious Knowledge)	...	1,187
Grants paid in 1894 by the National Society towards Building and Improving Church Schools		11,976
Local contributions to meet the Grants voted by the Society—at least twelve times the amount of the Grants	... ..	143,712
Expenditure in 1894 on Building and Improving Schools in cases where it was not necessary to apply for help to the National Society was probably at least	... ..	120,000
		<u>£968,230</u>

No account is taken in the foregoing statement of the income of schools from endowments, nor of the cost of maintaining the various central and local organizations for the support and improvement of Church Schools and Colleges. When everything is taken into account, it is below rather than above the mark to say that Churchmen spent on their elementary schools and colleges in 1894 at least **One Million of Money**.

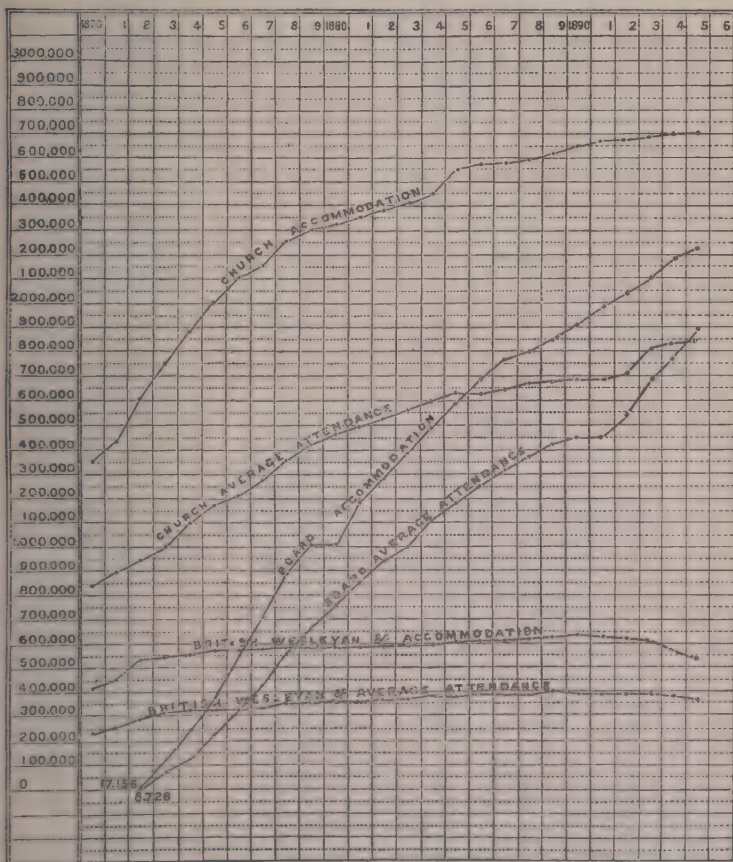
The Table on the following page shows the Elementary Educational Work of the Church in comparison with that of other Agencies since the passing of the Board School Act of 1870.

Year	Accommodation				Average Attendance			
	Church	British, Wesleyan &c.	Roman Catholic	Board	Church	British, Wesleyan &c.	Roman Catholic	Board
1870	1,365,080	411,948	101,556	—	844,334	241,989	66,066	—
1871	1,439,128	459,761	113,490	—	891,484	266,839	73,111	—
1872	1,606,621	531,518	140,599	17,156	950,813	296,464	80,155	8,726
1873	1,751,697	543,558	162,236	125,058	1,017,688	305,981	88,828	69,983
1874	1,889,236	557,883	179,190	245,508	1,117,461	322,633	100,372	138,293
1875	2,011,434	571,582	189,236	387,227	1,175,289	328,180	106,426	227,285
1876	2,105,849	563,566	200,753	556,150	1,217,619	327,914	110,969	328,071
1877	2,171,639	563,485	213,172	705,122	1,273,041	332,140	117,969	427,533
1878	2,252,794	572,882	226,497	890,164	1,368,029	351,785	126,305	550,078
1879	2,301,073	582,284	242,403	1,016,464	1,426,595	361,969	136,690	669,741
1880	2,327,379	582,600	248,140	1,082,634	1,471,615	364,420	145,629	769,252
1881	2,351,235	582,776	261,354	1,194,268	1,490,429	364,113	152,642	850,351
1882	2,385,374	584,969	269,231	1,298,746	1,538,408	370,602	160,910	945,231
1883	2,413,676	587,403	272,760	1,396,604	1,562,507	373,493	162,310	1,028,904
1884	2,454,788	597,262	284,514	1,490,174	1,607,823	381,628	167,841	1,115,832
1885	2,505,477	600,073	292,450	1,600,718	1,631,763	379,258	172,849	1,187,455
1886	2,535,671	610,941	306,175	1,692,505	1,626,231	382,149	178,758	1,251,307
1887	2,579,565	615,491	318,042	1,765,894	1,644,884	382,236	184,800	1,315,461
1888	2,597,396	621,610	328,067	1,809,481	1,664,076	384,799	188,086	1,378,006
1889	2,621,100	626,517	334,032	1,858,792	1,678,068	389,398	190,324	1,424,835
1890	2,651,078	631,072	341,953	1,915,182	1,680,596	386,678	193,283	1,457,358
1891	2,670,529	628,893	348,383	1,980,396	1,677,123	386,206	195,056	1,441,571
1892	2,684,991	613,976	352,544	2,041,464	1,716,877	382,196	201,304	1,570,397
1893	2,693,841	602,806	357,651	2,108,819	1,806,207	390,502	214,653	1,688,618
1894	2,702,978	569,802	361,053	2,199,111	1,847,660	377,320	223,057	1,777,707
1895	2,702,270	545,352	366,724	2,322,942	1,850,545	364,875	230,392	1,879,216
1896	2,702,270	544,352	366,724	2,322,942	1,850,545	364,875	230,392	1,879,216

The following Table shows Voluntary Contributions towards the Maintenance of Church Schools, compared with those of other Bodies, since the passing of the Education Act of 1870.

Year ending Aug. 31	Church Schools	British, Wesleyan, Roman Catholic, &c.	Year ending Aug. 31	Church Schools	British, Wesleyan, Roman Catholic, &c.
	£	£		£	£
1870	336,102	92,317	1883	577,314	138,356
1871	352,412	96,582	1884	585,072	147,453
1872	389,769	116,403	1885	583,936	172,000
1873	427,183	121,409	1886	586,951	154,986
1874	422,513	132,146	1887	580,872	161,544
1875	528,483	144,719	1888	582,082	163,259
1876	592,300	156,018	1889	582,081	167,802
1877	620,034	162,389	1890	589,641	167,888
1878	613,252	157,592	1891	602,574	176,521
1879	599,641	151,649	1892	613,572	181,555
1880	587,273	149,983	1893	617,878	189,946
1881	582,382	144,293	1894	622,034	156,519
1882	581,179	142,120	1895	640,406	194,257
				£14,456,873	£3,939,706

Diagram showing the Elementary Educational work of the Church in comparison with that of other Agencies since the passing of the Board School Act of 1870.



The recent legislation has had the good effect of inducing the managers of Church Schools to take steps to increase the efficiency of all their schools, and especially to assist the weaker schools. For this purpose **Church School Boards** have been established in some towns, and **School Associations** in many dioceses. Some of them provide an organizing master to advise and assist the managers and teachers of the organized schools, and raise a general fund out of which grants are made to aid the poorer schools to improve their buildings and apparatus. This work is only in its infancy, but it seems likely to become general, and it is calculated to increase the general efficiency of Church Schools and to consolidate their strength.

TRAINING COLLEGES.

Some very important institutions in connection with elementary education remain to be mentioned. Efficient education depends upon the efficiency of the teachers, and to secure this the Church has founded and maintains training colleges. The National Society led the way with its admirable colleges, and some of the dioceses followed the example; the Christian Knowledge Society has added the latest. The list is:

For **Masters**—Bangor, Battersea, St. Mark's (Chelsea), Carmarthen, Cheltenham, Chester, Culham (for Oxford), Durham, Exeter, Peterborough, Saltley (for Birmingham), Winchester, York.

For **Mistresses**—Whitelands (Chelsea), Home and Colonial (London, Bishops Stortford), Brighton, Bristol, Cheltenham, Chichester, Derby, Durham, Lincoln, Norwich, Oxford, Ripon, Salisbury, Truro, Warrington, St. Katherine's (Tottenham).

The following are the principal Elementary Education Acts.

- 1870—33 & 34 Vict. c. 75 (W. E. Forster) ;
- 1873—36 & 37 Vict. c. 86 (W. E. Forster) ;
- 1876—39 & 40 Vict. c. 79 (Lord Sandon) ;
- 1880—43 & 44 Vict. c. 23 (Mr. Mundella) ;
- 1889—Welsh Intermediate Education—52 & 53 Vict. c. 40 ;
- 1889—Technical Instruction Act ;
- 1890—Technical Instruction Act : Contribution from Local Taxation (Customs and Excise)—53 & 54 Vict. c. 60.
- 1891—54 & 55 Vict. c. 56 (Sir W. H. Dyke) Free Education ;
- 1891—Technical Instruction Act ;

The following are important documents.

- Education Blue Book for the Year.**
- Educational Code for the Year.**
- Revised Instructions for the Year.**

All these are published by Messrs. Eyre and Spottiswoode, at the price of a few pence each.

THE CHURCH IN WALES.

THIS portion of the Church having lately become a subject of especial interest, it may be useful to devote a few paragraphs to its history and condition. The history of the Church in Wales is a continuation of the history of the Church of the Roman Province of Britain, in this part of the country which succeeded in maintaining its independence against the Saxon invasion.

It was not in Wales only that British Christianity survived. The north-west of England, from the Clyde to the Mersey, successfully resisted the war of invasion, and was only gradually absorbed into the Anglian kingdom of Northumbria, and its people included in the Church of that kingdom. In the peninsula of Cornwall and Devon the British population continued for a still longer period under their own bishops. When the West Saxon kings had secured the submission of the people of the south-western peninsula, they probably nominated Saxon bishops to its sees. In the time of Canute (1035) the two sees of Cornwall and Devon were united; and in the time of Edward the Confessor the see was removed to Exeter. The case of Wales is especially interesting because the British Church has continued there with unbroken continuity, retaining its own organization, down to the present time. It has just now an adventitious interest from the attempt to isolate it from the rest of the Church of England, and treat it in an exceptional manner.

The first part of the history of the Church in

Wales is to be found in former pages which have dealt with the Church of the Roman province (see pp. 37-40). We there saw that it was probably one of its bishops (of Caerleon) who accompanied the Bishops of York and London to the Council of Arles, and that the Church of the whole of the southern part of the island was one in its relations with the churches of the continent.

Foundation of the four Welsh dioceses.—The first clear view of the condition of Wales after the departure of the Romans from the island exhibits it as divided into many tribes, each having its own chief or king. While the Angles and Saxons were establishing their seven or eight kingdoms in the conquered part of the island, the Britons of Wales were gathering into four principalities. The Church organization followed that of the State; each independent principality had its own church. A see was established at Bangor for the principality of Gwynedd (Venedotia); Llanelyw (or St. Asaph) for Powys; St. David's for Menevia; Llandaff for Gwent. The date of the actual foundation of these sees is unknown; Daniel, the first bishop of Bangor, died 584 A.D.; St. David, 601; St. Kentigern, the probable founder of St. Asaph, 612; in which year also died Dubritius, the founder of Llandaff. The four dioceses varied in extent from time to time, according with the conquests of the several princedoms.

Indirect influence of the Welsh Church upon the Christianity of England.—If the Welsh Church held little direct intercourse with the Churches of the Anglian and Saxon conquerors, it had relations with Brittany and Ireland; and through the latter exercised an indirect but important influence upon the Christianity of a large part of England. In the sixth century St. David, St. Gildas, and St. Caradoc revived and spread the decaying Church

of Ireland, and one of the disciples of their labours there was St. Columba of Iona. Through this channel the teaching of St. David of Menevia was conveyed to the Northumbrian Church, and through Lindisfarne to Essex and Mercia. Thus the Welsh Church had a powerful though indirect influence upon the Christianizing of England.

The Welsh Primacy.—There is no sufficient evidence that any of the Welsh sees had primatial dignity over the rest. The title of Metropolitan was given to *individual* bishops of at least three of the sees; but it appears to mean only that he had no superior, not that he was the superior of the other bishops. Bernard, the first Norman bishop of St. David's, and some of his successors, claimed jurisdiction over the others as an ancient privilege of his see, but never succeeded in getting it allowed. Giraldus the historian tried to prove at the 3rd Lateran Council, A.D. 1179, that the see was the archiepiscopal see of Wales, but it could not be ascertained that any Welsh bishop had ever received the pall from Rome, the usual recognition of archiepiscopal dignity by the premier see of Western Christendom.

Incorporation of the Welsh sees into the Province of Canterbury.—The history of the gradual recognition by the Welsh Church of the jurisdiction of Canterbury is obscure in details, but plain enough in its general outline and in its principles. We have seen above that in those times, as indeed in all times and places, ecclesiastical arrangements were influenced by the fluctuations of the national fortunes. As the Norman kings extended their conquests over Wales they appointed bishops to the vacancies in the Welsh sees. The power of a bishop in those days was a formidable rival of the royal authority, and the Norman king strengthened his rule over the subject people by nominating a Norman

bishop. The churches had (speaking generally) the same doctrines, organization, discipline, and customs, so that the appointment of a Norman instead of a Briton to the see, secured for the king the powerful influence of the religious head of the diocese, but did not involve any disturbance of the old religious order of the native church. The Norman bishops¹ recognized the jurisdiction of the see of Canterbury for themselves and their dioceses. No doubt the native clergy and people disliked the appointment of Norman bishops over them, just as the Saxons did,² but both Saxons and Welsh submitted with as good a grace as they might to what could not be resisted. The incorporation into the Province of Canterbury was probably not felt as a special hardship by either bishops, clergy, or people, for the sentiment of ecclesiastical unity was not unpopular at the time.

The freedom and self-government of the native Welsh Church diminished gradually as Henry III. and Edward I. gradually brought English law to bear upon the subject *pari passu* with their gradual conquest and attempted Anglicizing of the Principality. Down to the fifteenth century Englishmen were habitually placed in the offices of power and dignity in the Welsh Church, as a politic means of promoting the Anglicizing of the province. The last revolt of Wales was in 1416.

The reign of the Tudors and Stuarts.—When a prince of Welsh blood acquired the kingdom, the Welsh regarded it as the fulfilment of an ancient Bardic prophecy that a son of Cadwallader should

¹ Bernard of St. David's above-mentioned is an exception to this; he tried to get Wales recognized as a separate province with himself as its metropolitan.

² Within a few years after the Norman Conquest of England there were only two English bishops left, and most of the abbacies also had been filled with Normans.

again rule over Britain. Wales was incorporated with England in 1536 by Henry VIII. (by Act of Parliament 27 Hen. VIII. c. 26), who gave to Welshmen the same liberties as to Englishmen, and extended the laws of inheritance and other English laws to Wales. The sovereigns of the Tudor dynasty showed marked favour to their countrymen, and this policy was continued by the Stuarts. From 1570 forty-four Welshmen succeeded in turn to the four Welsh sees, and Welshmen also filled many seats on the English benches, both of judges and bishops. The other posts of the Welsh Church were filled with native clergymen. An Act of Parliament was passed in 1562, ordering the New Testament and the Book of Common Prayer to be translated into Welsh, but it was not till some years afterwards that the Bible was actually translated, by Welsh clergymen, and printed at the cost of an English archbishop. This translation has been one great means of preserving the Welsh as a literary language. Wales owes her first grammar and dictionary to J. Davies, Rector of Mallwyd. Between 1595 and 1715 ten grammar schools were founded by Welsh clergymen. The books most frequently found (next to the Bible) on the shelves of Welsh cottages were written by Welsh clergymen, *e. g.* 'The Practice of Piety,' 'The Candle of the Welsh,' 'The History of the Faith,' 'The Catechetical Instruction.'

In the sixteenth and seventeenth centuries the Church reaped a rich harvest of this policy in the loyalty of the people. Dissent made little or no progress in Wales, while it was multiplying in England; the great mass of the people during the Great Rebellion remained loyal to Church and king. The Commonwealth took its revenge by bestowing special pains on the impoverishing and

persecution of the Church in the Principality, and left it in a deplorable condition of disorganization and feebleness. Before it had time to recover, the House of Hanover adopted the policy of using the Church in Wales as a garrison against the Stuarts. From 1715 to within the last twenty or thirty years, Wales more than shared in the ecclesiastical abuses of that period; no Welshman was appointed to a Welsh diocese, and most of the bishops were non-resident; most of the richer benefices were held by Englishmen, and they were frequently non-resident; the majority of the livings were very poor, and many of these were held in plurality and served by still poorer curates.

Rise of Dissent. — The sudden increase of the population, and its gathering into new centres, caused by the opening of mines, collieries, iron-works and quarries, in the latter part of the last century, found the Welsh Church unready and unable to provide for the new spiritual necessities. Dissent sprang up and flourished. The Methodist movement began within the Church, and did much to supply the wants of the people. The great fathers of Methodism in Wales were, like the Wesleys, clergymen, loyal to the Church to the last, spoke of her with affection as "the Old Mother," and predicted her revival. Daniel Rowlands, the Whitfield of Wales, Williams of Pantycelyn, the poet, Peter Williams, the commentator of the movement, and Charles of Bala, were clergymen, and Howel Harris, the founder of Trevecca, applied for Holy Orders, but was refused because he was below the canonical age. It was in 1811 that the Calvinistic Methodists seceded from the Church, so that as a separate body they have only existed during the lifetime of men still living among us; and their feeling of hostility to the Church is of still more recent growth.

Wales has shared in the revival of religious life and earnestness in the Church of England which has marked the last generation; the work of the Church has grown with continually-increasing rapidity and volume, and she is rapidly recovering the affections of the people.

Here are some statistics which support this assertion.

Diocese of *St. David's*, from 1841—1888. 97 new churches or chapels of ease consecrated; 113 mission-rooms licensed, 131 new parsonages built, 100 benefices better endowed, absentees reduced from 174 to 7. Confirmation candidates in 1883, 7,131; in 1886, 7,841; in 1889, 9,008. Children in church schools in 1831, 15,799; in 1846, 19,635; in 1888, 63,637.

Diocese of *Llandaff*, from 1849—1869. 41 churches erected, 67 restored and enlarged, 52 rooms licensed. Since 1883, 16 new churches, 25 restored and enlarged; 35 mission churches and rooms. Candidates for confirmation, 1879—1882 were 6,949; 1882—1886, 12,851; 1886—1889, 16,000.

Bangor. Between 1859 and 1889. £468,623 raised for church work; 27 new churches, 42 new mission chapels; 110 churches rebuilt or restored; 66 parsonages; 66 new or enlarged schools; Confirmation candidates from 2,000 odd to 3,000 odd.

St. Asaph. 1850—1889. Spent in building churches, parsonages, and schools, £899,298. Since 1836: 83 churches built, 35 rebuilt, 112 restored and enlarged; 45 mission-rooms, 79 new parsonages. Confirmed in 1884-85, 3,748; in 1886-87, 4,173; in 1888-89, 4,455. In 1839, 81 church schools; in 1888, 213.

The original documents, &c, illustrative of the history of the Church in Wales are brought together in the Diocesan Histories of *St. David's*, *Llandaff*, *St. Asaph*, and *Bangor*, published by the Society for Promoting Christian Knowledge. Much information about the present condition of the Church and of Dissent in Wales is contained in the Reports of Papers and Speeches at the Church Congresses of 1872, 1879, 1888, 1889, and 1891. See speech of Mr. Gladstone in the House of Commons, May 24, 1870.

THE COLONIAL CHURCHES.

THE COLONIAL CHURCHES.

ONE of the grounds put forth for their conquests in the newly-discovered world by the governments of Spain, Portugal, and Britain, was the extension of the blessings of the Christian religion to its heathen inhabitants. The charters which James I. granted to the Virginia Company were accompanied by orders for preaching the Word of God according to the rites and doctrines of the Church of England, both "in the colonies and among the savages bordering upon them." The first English church on the American continent was built at Jamestown in Virginia, by the Rev. R. Hunt, about 1607. Tithes, glebes, and other provision for the clergy were made in Virginia by the local legislature. William and Mary founded a college there which was called after them, and in their reign an Episcopal commissary, the Rev. J. Blair, was sent by the Bishop of London to regulate the ecclesiastical affairs of the colony. In 1692 the local assembly of Maryland provided a legal maintenance for parochial clergymen.

In the time of Charles I. an Order in Council placed all British subjects in foreign parts (including clergymen) under the jurisdiction of the Bishop of London as their diocesan. The credit of the first attempt to give a complete organization to the Churches in the colonies is due to Archbishop Laud, who proposed in 1638 to send a bishop to New England; and in the reign of Charles II. Clarendon obtained the king's sanction to a proposal for a Bishop of Virginia. But these and subsequent efforts were

frustrated by the opposition of parties acting on mixed political and religious grounds. Ministers were jealous of loosening any of the bonds which kept the colonies in political subjection ; Nonconformists were averse to the completion of the episcopal organization in the colonial churches, which were practically working on the Presbyterian model. It was not till after the achievement of independence by our American colonies that the Church of the United States at last succeeded in obtaining the consecration of a bishop. The English bishops believed themselves precluded by statute and the common law from consecrating a bishop for a foreign country without the sanction of the Crown, and were unable to induce the government to give its sanction. But with the advice and assent of the English ecclesiastical authorities the bishops of the Disestablished Scottish Church (1784) gave valid consecration to Bishop Seabury ; and three years after (1787) a special Act of Parliament allowed the English bishops to consecrate Bishops White for Pennsylvania and Provoost for New York. In the same year letters patent created Nova Scotia into a see, and Dr. Inglis, rector of Holy Trinity Church, New York, was consecrated at Lambeth the first bishop of that diocese. Quebec was created into a see for Canada in 1793. Nothing more was done till 1813, when, with some difficulty, Parliament, in reviewing the Charter of the East India Company, sanctioned the introduction of a clause providing for the establishment of a bishop at Calcutta with three archdeacons. From this diocese were erected, between 1833 and 1837, the sees of Madras, Australia, and Bombay.

At length the rapid multiplication and growth of our colonies in various parts of the world led churchmen at home to make an effort to obtain for all of them the advantage of complete ecclesiastical

organization. The Bishop of London (Blomfield) formally called the attention of the Church to the subject in a letter addressed to the Archbishop of Canterbury, and as a result of it, at a meeting of four archbishops and thirty-nine bishops, held at Lambeth Palace in Whitsun week, 1841, a "Colonial Bishops Council" was established. It put forth a proposal to provide bishops for New Zealand, the British possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Diemen's Land, and Ceylon. It proposed afterwards the provision of bishops for Sierra Leone, British Guiana, South Australia, Port Philip, Western Australia, Northern India, and Southern India. A public meeting was called. The two great societies contributed—S.P.C.K. £10,000, and S.P.G. £7,500, and the church public added their contributions.

It is a wonderful illustration of the vigour with which the Church of England was developing on all sides, that in July 1872 the Colonial Bishops Council was able to issue another statement, that within sixteen years of its existence all the places above-mentioned (with the great exception of northern and southern India) had become the sees of new bishoprics; and that altogether in the thirty-one years which had elapsed, the Council had provided for the erection and endowment of thirty new sees. Another appeal was put out for the multiplication of bishops in North America, West Indies, Africa, Asia, Australasia, and for the foundation of a missionary bishop for Madagascar. The work has been successfully continued, and the whole number of colonial and missionary bishops now (1897) amounts to ninety-two. The following table shows the descent of the diocesan arrangement in provinces.

[For changes after 1896 see Appendix.]

GROWTH OF THE EPISCOPATE.

BRITISH NORTH AMERICA.

			Nova Scotia, 1787.	
	Quebec, 1793.		Newfoundland, 1839.	Fredericton, 1845.
	Toronto, 1839.			Montreal, 1850.
	Huron, 1857.		Ontario, 1862.	Algoma, 1873.
	Ottawa, 1896.			Niagara, 1875.
	Rupertstland, 1849.			
	Saskatchewan, 1874.		Mackenzie River, 1874 (formerly Athabasca).	
			Athabasca (New), 1884.	
	Calgary, 1887 (formed out of Rupertsland and Saskatchewan).		Selkirk, 1890.	
				British Columbia, 1859.
				New Westminster, 1879.
				Caledonia, 1879.

ASIA.

			Calcutta, 1814.	
	Madras, 1835.	Bombay, 1837.	Colombo, 1845.	
	Travancore & Cochin, 1879.	Tinnevely and Madura (formed out of Madras, 1896).	Lahore, 1877.	Rangoon, 1877.
				Chota Nagpur, 1890.
				Lucknow, 1893.
		Victoria, 1849.		
	Mid-China, 1872.	North China, 1880.		
	Western China, 1895.			
				South Tokyo (formerly Japan), 1883.
				Kiushiu, 1894.
				Osaka, 1896.
				Hokkaido, 1896.
				Corea, 1889.
				Jerusalem, 1841.
				Singapore, Labuan & Sarawak, 1855.

THE WEST INDIES AND SOUTH AMERICA.

Jamaica, 1824.	Barbados, 1824.
Nassau, 1861.	Antigua, 1842.
Honduras, 1883.	Guiana, 1842.
	Trinidad, 1872.
	Falkland Islands, 1869.
	Windward Islands, 1878.

AFRICA AND ADJACENT ISLANDS.

Grahamstown, 1853.	Natal, 1853.	St. Helena, 1859.	Bloemfontein, 1863.	Zululand, 1870.
St. John's (Kaffraria), 1873.	Pretoria, 1878.	Mashonaland, 1891.		Lebombo, 1891.
Sierra Leone, 1852.	Zanzibar and East Africa (formerly Central Africa), 1861.	Western Equatorial Africa (formerly Niger), 1864.	Madagascar, 1874.	Eastern Equatorial Africa, 1884.
	Likoma (formerly Nyasaland), 1892.			

AUSTRALIA.

Australia, or Sydney, 1836.				
Tasmania, 1842.	Adelaide, 1847.	Melbourne, 1847.	Newcastle, 1847.	Goulburn, 1863.
	Perth, 1857.	Ballarat, 1875.		Riverina, 1884.
		Brisbane, 1859.	Grafton & Armidale, 1867.	
		Rockhampton, 1892.		
			Bathurst, 1869.	North Queensland, 1878.

NEW ZEALAND AND THE PACIFIC.

New Zealand, 1841 (now Auckland, 1869).				
Christ Church, 1856.	Wellington, 1858.	Nelson, 1858.	Waipatu, 1858.	Melanesia, 1861.
Dunedin, 1866.		Honolulu, 1861.		

The following are dioceses holding missions from the Metropolitan see of Canterbury :—

Caledonia.	Sierra Leone.
Falkland Islands.	Victoria (Hong Kong).
Mauritius.	Singapore, Labuan, and Sarawak.
Newfoundland.	

The following are missionary bishoprics holding missions from the Metropolitan see of Canterbury :—

Zanzibar and East Africa (formerly Central Africa).	Osaka. Hokkaido.
Eastern Equatorial Africa.	Madagascar.
Likoma (formerly Nyasa- land).	Mid-China. Western Equatorial Africa (formerly Niger).
Honolulu.	
South Tokyo (formerly Japan).	North China. Western China.
Kiushiu.	Corea.

The principal Acts of Parliament bearing on the appointment of colonial bishops are :—

26 Geo. III. c. 84 (1786).	15 & 16 Vict. c. 52 (1852).
3 & 4 Vict. c. 33 (1840).	16 & 17 Vict. c. 49 (1853).
5 & 6 Vict. c. 6 (1842).	37 & 38 Vict. c. 77 (1874).
10 & 11 Vict. c. 108 (1847).	

The Society for Promoting Christian Knowledge is bringing out a series of Histories of the Colonial Dioceses. Those already published are New Zealand, Mackenzie River, Eastern Canada and Newfoundland.

Legal Status of Colonial Dioceses.

Sir Travers Twiss, in his article "**Bishop**" in the '*Encyclopædia Britannica*' (9th edition), says : "The first colonial bishopric of the Church of England was that of Nova Scotia, founded in 1787, since which time various colonial bishoprics have been established, some of which were constituted by letters patent of the Crown only, while others have been confirmed by Acts of the imperial or colonial legislatures. With regard to those bishoprics which have been constituted by letters patent

of the Crown only, where the bishopric has been established in a Crown colony, the bishop is legally entitled to exercise the jurisdiction conferred upon him by the letters patent ; but where the bishopric has been established in a colony possessing at the time an independent legislature, the bishop is not entitled to exercise such jurisdiction unless it has been confirmed to him by an imperial or colonial statute. The report of the Judicial Committee of the Privy Council in the case of the Bishop of Natal (Moore's 'Privy Council Reports,' N.S. vol. iii. p. 115¹) is an exposition of the law on this subject. On the other hand, where bishoprics have been constituted by letters patent of the Crown in pursuance of imperial statutes, as was the case of the East Indian bishoprics, or where bishops constituted by letters patent have subsequently been confirmed or recognized by colonial statutes, the bishop's jurisdiction is complete ; otherwise his authority is only pastoral or spiritual. The practice adopted by the Crown, since the decision of the Judicial Committee in the case of the Bishop of Natal revealed the invalidity of the letters patent granted to many colonial bishops, has been to grant licences to the Archbishop of Canterbury to consecrate bishops for the colonies without any definite diocese, and without any authority to exercise coercive jurisdiction. The Crown has also revoked the letters patent erecting Gibraltar into a bishop's see, and the last appointed bishop has been consecrated under a licence from the Crown, and is a titular bishop, having only consensual authority in that colony.

¹ For inner history of this case, see 'Life of Bishop Gray,' *Rivingtons*, 1876.

BRITISH NORTH AMERICA.

According to a return recently published by the Provincial Synod, there were in the ecclesiastical "Province of Canada" 9 Bishops, 944 clergy, 91,555 communicants, 70 ordinations (1894), 13,885 baptisms, 9,246 confirmations, 3,363 marriages, 84,314 Sunday-school pupils. To these figures must be added the statistics of the "Province of Rupert's land," and of Newfoundland and British Columbia. There must be at least 1,250 clergy at work in British North America, and the communicants probably number about 120,000. But as yet it seems impossible to obtain reliable statistics relating to the whole Church. Perhaps the General Synod, which assembles this year in Winnipeg, may do something towards remedying this unsatisfactory state of affairs. Relatively to the general population, the Church in Canada is more than three times more numerous than the American Church.

CANADIAN CHURCH AFFAIRS.

(*Church Times*, 1896.)

Events move quickly now-a-days. Since last writing to you, Bishop Hamilton has resigned his old diocese, has left his former see city, and has been duly welcomed, installed, and domiciled in Ottawa.

The new diocese of Ottawa has now been incorporated by the act of local legislature. The Canons of the new diocese will remain as before, and the funds, amounting to £120,000, will be divided by a board of six commissioners, one for each Synod. The Canons of this diocese place the appointment to parishes absolutely in the Bishop's hands.

THE SUCCESSION IN THE COLONIAL SEES.

(*Number of Colonial and Missionary Dioceses in 1897 was 92.*)

AMERICA, NORTH.

(*Ecclesiastical Province of Canada.*)

Nova Scotia is the oldest of all the colonial dioceses, having been constituted in 1787. Its jurisdiction extends over Nova Scotia, Cape Breton, and Prince Edward Island.

Chas. Inglis	...	1787	Hibbert Binney	...	1851
R. Stanser	...	1816	F. Courtney	...	1888
J. Inglis	...	1825			

Quebec, constituted in 1793, and originally extended over both Upper and Lower Canada. By Letters Patent, July 19, 1850, the district of Montreal was separated from it and created into a separate diocese. It now consists of Garpé, Quebec, Three Rivers, and St. Francis.

J. Mountain	...	1793	<i>(Montreal taken away,</i>		
C. Stewart	...	1826	<i>July 19, 1850.)</i>		
Geo. J. Mountain	...	1836	Jas. Wm. Williams	...	1863
			A. Hunter Dunn	...	1892

Toronto, constituted in 1839. Consists now of part of the province of Ontario.

John Strachan	...	1839	Arthur Sweatman	...	1879
A. N. Bethune	...	1868			

Fredericton, constituted by Letters Patent, April 24, 1845. Jurisdiction extends over the province of New Brunswick.

Jno. Medley (<i>made</i>			Hollingworth	Tully	
<i>Metropolitan of</i>			Kingdon	<i>(coadj.</i>	
<i>Canada, 1879)</i>	...	1845	1881)	...	1892

Montreal, constituted out of Quebec by Letters Patent, July 19, 1850. Consists of the province of Montreal.

Francis Fulford	...	1850	Wm. Bennett Bond	1879
A. Oxenden	...	1869		

Huron, constituted in 1857. Consists of the southern part of the province of Ontario.

Ben. Cronyn	...	1857	Maurice S. Baldwin	1883
Isaac Hellmuth	...	1871		

Ontario, constituted out of Toronto by Letters Patent, Feb. 6, 1862. Consists of part of the civil province of Ontario. Constituted an Archbishopric, 1893.

John Travers Lewis	1862
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(Metropolitan of Canada, 1893)

Algoma, constituted in 1873. Consists of the civil districts of Murkoka, Parr's Sound, Algoma, and Thunder Bay.

F. D. Fauquier	...	1873	G. Thorneloe	...	1897
Edw. Sullivan	...	1882			

Niagara, constituted in 1875. Consists of part of the province of Ontario.

Thos. B. Fuller	...	1875	J. P. Dumoulin	...	1896
Chas. Hamilton	...	1885			

Ottawa, constituted in 1896, Charles Hamilton, *cons.* 1885 *tr.* 1896.

(Ecclesiastical Province of Rupertsland.)

Rupert's Land, constituted by Letters Patent, May 19, 1849. Its jurisdiction extends over Manitoba and part of the North-West Territory. Constituted an Archbishopric, 1893.

David Anderson	...	1849	Robert Machray	...	1865
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(Primate of all Canada, 1893)

Moosonee, constituted in 1872 out of the diocese of Rupert's Land. Consists of the eastern division of Rupert's Land.

John Horden	...	1872	J. A. Newnham	...	1893
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Saskatchewan, constituted in 1874; in the North-West Territory. Consists of the district of Saskatchewan and territory to the north-east.

Jno. McLean ... 1874 W. Cyprian Pinkham 1887

Mackenzie River, constituted out of Athabasca in 1884. In the North-West Territory.

Wm. Carpenter Bompas 1884 W. D. Reeve ... 1891

Qu'Appelle, formerly **Assiniboia**. Constituted in 1884 out of Rupert's Land.

Hon. Adelbert Jno. W. J. Burn ... 1893
Robert Anson ... 1884 J. Grisdale ... 1897

Athabasca, constituted in 1874. In the North-West Territory.

Wm. Carpenter Bompas (*on the division
of the diocese became bishop of the
Mackenzie River portion of it*) ... 1874
Richard Young ... 1884

Calgary, formed in 1888 out of Saskatchewan. Consists of the district of Alberta.

W. Cyprian Pinkham ... 1888

Selkirk, constituted out of Mackenzie River, 1890.

W. Carpenter Bompas (*cons.* 1874) ... 1890

(*N.B.—The dioceses of the two foregoing provinces, together with British Columbia and New Westminster, are united in the "General Synod of Canada."*)

British Columbia, now **Columbia**. British Columbia and Vancouver's Island were established into the see of British Columbia by Letters Patent, Jan. 12, 1859. The see was divided in 1879. It extends now over Vancouver and adjacent islands.

George Hills ... 1859 W. W. Perrin ... 1893

New Westminster, constituted out of British Columbia in 1879. Consists of the southern mainland of British Columbia.

Acton Windeyer Sil-	J. Dart	...	...	1895
litoe ...	...	...	...	1879

Caledonia, constituted out of British Columbia in 1879. Consists of the north mainland of British Columbia and Queen Charlotte Islands.

William Ridley	1879
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Newfoundland, founded in 1839, is not included in the Dominion of Canada.

Aubrey Geo. Spencer	1839	Llewellyn Jones (<i>now</i>	
Edw. Field	... 1844	<i>styled Bishop of</i>	
J. Butler Kelly (<i>coad.</i> ;		<i>Newfoundland and</i>	
<i>after. Bp. of Moray</i>)	1867	<i>of the Bermudas</i>)...	1878

WEST INDIES. SOUTH AND CENTRAL AMERICA.

(*Ecclesiastical Province of the West Indies.*)

Jamaica, formed in 1824. The Bahamas, Turks, and Caicos Islands were added to its jurisdiction by Letters Patent, Nov. 21, 1843, but were separated from it by Letters Patent, Nov. 6, 1861, and formed into the diocese of Nassau. The diocese now consists of the Island of Jamaica only.

Christ. Lipscomb	... 1824	Wm. Geo. Tozer (<i>for-</i>	
Aubrey Geo. Spencer	1843	<i>merly Bp. of Central</i>	
Reginald Courtenay	1856	<i>Africa, resig. 1880)</i>	1879
(<i>coadj. of Kingston</i>)		Enos Nuttall (<i>made</i>	
Reginald Courtenay	1872	<i>Primate of the W.</i>	
(<i>Bp. of Jamaica,</i>		<i>Indies, 1893)</i>	... 1880
<i>resig. 1879)</i>		Charles Douet (<i>assist.</i>	
		<i>Bp.</i>)	... 1888

Barbadoes was originally constituted by Letters Patent, July 24, 1824, and enlarged and altered by subsequent Letters Patent, April 2, 1825; May 11, 1826; and Sept. 24, 1838. By Letters Patent, Sept. 29, 1842, all previous patents were revoked, and a diocese constituted comprising Barbadoes,

St. Vincent, St. Lucia, Trinidad, Geneva, and Tobago. A separate diocese of Trinidad was constituted in 1872. Present jurisdiction : the island of Barbadoes and two congregations in Santa Lucia. The diocese of the **Windward Islands**, formed in 1878, and now consisting of St. Vincent, Grenada, and the Grenadines, was held by the Bishops of Barbadoes up to 1897, when Bishop Bree resigned the charge of it.

W. H. Coleridge	...	1824	J. Mitchinson	...	1873
Thomas Parry	...	1842	Herbert Bree	...	1882

British Guiana, constituted by Letters Patent, Sept. 29, 1842. Consists of the dependency of British Guiana.

Wm. Piercy Austin	1842	W. P. Swaby	...	1893
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Antigua, constituted by Letters Patent, Sept. 29, 1842. Comprises a group of the West Indian Islands.

Dan. Gateward Davis	1842	Chas. J. Branch	
Stephen Jordan Rigaud	1858	(<i>coadj.</i> 1882)	... 1895
Wm. Walrond Jackson	1860	H. Mather (<i>designate</i>)	1897

Nassau, constituted out of the diocese of Jamaica by Letters Patent, Nov. 6, 1861. Consists of the Bahamas and dependencies.

Chas. Caulfield	...	1861	Francis Alex. Cramer	
Addington Robt. Peel			Roberts	... 1878
Venables	...	1863	E. Townson Churton	1886

Trinidad, 1872. Consists of the island of Trinidad, with the recent addition of Tobago, taken from Windward Islands.

Richard Rawle	...	1872	James Thos. Hayes	1888
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Honduras, constituted out of Jamaica, 1883.

H. R. Holme	...	1891	G. A. Ormsby	...	1893
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Falkland Islands was constituted in 1869 to oversee the English congregations in South America, except those in British Guiana. The diocese is not included in the Province of the West Indies.

Waite Hockin Stirling	1869
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INDIA AND CEYLON.

Calcutta.—Bishopric constituted under 53 Geo. III. c. 155 (July 21, 1813). By 3 and 4 Wm. IV. c. 85 (July 21, 1813) the Bishop of Calcutta was declared to be Metropolitan of India.

The province comprises the Bishoprics of **Bombay, Calcutta, Colombo, Lahore, Madras, Rangoon, Travancore and Cochin, Chota Nagpur, Lucknow, and "Tinnevelly and Madura."**

Thomas F. Middleton	1814	Daniel Wilson	... 1832
Reginald Heber	... 1823	G. E. Lynch Cotton	1858
John Thos. James	... 1827	Robert Milman	... 1867
John M. Turner	... 1829	E. Ralph Johnson	... 1876

The diocese now consists of Assam, Bengal, South-West Provinces, Oudh, Central Provinces, Central India, part of Rajputana.

Madras, constituted under 3 and 4 Wm. IV. c. 85 (Aug. 28, 1833). Consists of the Madras Presidency.

Daniel Corrie	... 1835	Thomas Dealtry	... 1849
Geo. Trevor Spencer	1837	Frederic Gell	... 1861
Assistant Bishops, E. Sargent, 1877-90; R. Caldwell, 1877-91.			

Bombay, constituted out of Calcutta, under 3 and 4 Wm. IV. c. 85 (Aug. 28, 1833). It consists of the Bombay Presidency, exclusive of Sindh.

Thos. Carr	... 1837	Hy. Alex. Douglas	... 1868
John Harding	... 1851	Louis Geo. Mylne	... 1876

Colombo, constituted by Letters Patent, April 24, 1845. Consists of the Island of Ceylon.

James Chapman	... 1845	Hugh Willoughby	
Piers Calveley Clough-		Jermyn	... 1871
ton	... 1862	Regd. Stephen Cople-	
		ston	... 1876

Lahore, founded in 1877 as a memorial to Bishop Milman. Consists of Punjab, Sindh, and their dependencies.

Thos. Valpy French	1877	Henry Jas. Matthew	1888
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Rangoon, constituted in 1877, after the death of Bishop Milman. Consisted of Burmah. Upper Burmah was added in 1887. It includes also the Andaman and Nicobar Islands.

Ion. Holt Titcomb 1877 John Miller Strachan 1882

Travancore and Cochin, constituted in 1879, for the two native states whose name it bears.

John M. Speechly ... 1879 E. N. Hodges ... 1890

Chhota Nagpur, constituted 1890.

J. C. Whitley 1890

Lucknow, constituted out of Calcutta, 1893.

A. Clifford 1893

Tinnevelly and Madura, constituted 1896.

S. Morley 1896

CHINA.

Victoria (Hong Kong), constituted by Letters Patent, May 11, 1849.

George Smith ... 1849 John Shaw Burdon... 1873
Chas. Richd. Alford 1867 (*resigned* 1896)

NORTH CHINA AND MID-CHINA.

North China was constituted in 1872, and Mid-China in 1880. The original diocese of North China is now called Mid-China, the present bishopric of North China having a different jurisdiction.

Bishops of **Mid-China**, formerly North China.

W. A. Russell ... 1872 Geo. Evans Moule ... 1880

Bishop of **North China** as now constituted :

Chas. Perry Scott 1880

Western China.

W. W. Cassels	1895
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JAPAN.

Japan, now "South Tokyo," constituted in 1883 for the whole Empire of Japan.

Arthur Wm. Poole	...	1883	Edw. Bickersteth	...	1885
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Kiushiu (South Japan), constituted out of "Japan" 1894

H. Evington	1894
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Osaka, constituted out of "Japan" in 1896.

W. Awdry (<i>consc.</i> 1895)	1896
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Hokkaido, constituted out of "Japan" in 1896.

P. K. Fyson	1896
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Labuan, now "Singapore, Labuan, and Sarawak," constituted under Letters Patent, Aug. 7, 1855. Under 32 and 33 Vict. c. 88 (1869), and Letters Patent dated Nov. 5, and 'Gazette,' Nov. 16, 1869, the Straits Settlements were separated from the diocese of Calcutta and added to that of Labuan.

Fras. T. McDougall	...	1855	Walter Chambers	...	1869
			G. F. Hose	...	1881

Corea, constituted in 1889.

C. J. Corfe	1889
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Jerusalem, constituted by agreement with the King of Prussia in 1841. Has jurisdiction over the English congregations in Jerusalem.

M. S. Alexander	...	1841	Samuel Gobat	...	1846
Joseph Barclay	<i>(ceased with his death in</i>				
1881)	...	...	...	...	1879
<i>(Reconstituted on new basis)</i>					
Geo. Francis Popham Blyth	...	...	...	...	1887

AFRICA.

(Ecclesiastical Province of South Africa.)

Capetown, as originally constituted under Letters Patent, June 28, 1847, included Cape Colony and its dependencies, and St. Helena. By Letters Patent, Nov. 23, 1853, the Cape portion of the diocese was divided into the separate bishoprics of Capetown, Grahamstown, and Natal; and by other Letters Patent, Dec. 6, 1853, the Bishop of Capetown was made Metropolitan of the other two sees. In 1873 the bishopric of St. John's, Kaffraria, was formed from part of that of Grahamstown. By Letters Patent, June 3, 1859, St. Helena was constituted a separate diocese. Capetown now consists of the western division of Cape Colony.

Robert Gray	1847
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(In 1853, diocese divided, and Capetown made Metropolitan of the Cape of Good Hope and its dependencies.)

Wm. West Jones	...	...	...	1874
Coadjutor Bp. A. G. S. Gibson			...	1894

Grahamstown, formed out of Capetown in 1853. Consists of the eastern division of Cape Colony.

John Armstrong	...	1853	Allan Becher Webb	
Henry Cotterill	...	1856	(<i>tr. from Bloemfontein</i>)	
N. I. Merriman	...	1871	...	1883

Natal. Natal was constituted out of Capetown by Letters Patent, Nov. 23, 1853, and was made suffragan to that province by Letters Patent, Dec. 6, 1853.

On the deposition of Bishop Colenso by the Synod of Capetown, but maintained in the temporalities and jurisdiction by the civil powers, another bishop was consecrated for the Colony, and Maritzburg was selected as his see town. The title of the see again restored to Natal, 1894.

John W. Colenso (<i>deposed</i> 1863; <i>died</i> 1883)	...	...	1853	Wm. Kenneth Macrorie 1869
				A. Hamilton Baynes 1893

St. Helena, constituted (from Capetown) by Letters Patent, June 3, 1859. Consists of the Islands of St. Helena, Ascension, and Tristan d'Acunha.

Piers Calverley Claugh-	Thos. Earle Welby	1862
ton		1859

Bloemfontein, formerly "**Orange River**."—The bishopric of the "Orange River" was established in 1863. Subsequently its jurisdiction was extended, and its name changed to Bloemfontein. It now includes the Orange Free State, Griqualand West, Basutoland, and British Bechuanaland.

Ed. Twells	...	1863	G. Wyndham Hamil-	
Allan Becher Webb			ton Knight Bruce	1886
(<i>tr. to Grahams-</i>			J. W. Hicks	...
<i>town</i> 1883)	...	1870		1892

Zululand, established 1870, as a memorial to Bishop Mackenzie. Consists of Zululand and tribes to the north and north-east.

Thos. Edw. Wilkin-	Douglas McKenzie	1880
son (<i>ceased</i> 1876)...	W. M. Carter	...
		1891

St. John's, Kaffraria, founded 1873 for Kaffirland.

Henry Callaway	...	...	...	1873
Bransby Lancelot Key	(<i>coadj. bishop</i> 1886) 1893			

Pretoria, established in 1877. Jurisdiction extends over the Transvaal State.

Henry Brougham Bousfield	1878
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Mashonaland, founded 1891.

G. W. H. Knight Bruce	W. T. Gaul	...	1895
(<i>from Bloemfontein</i>)	1891		

Lebombo, constituted in 1892.

W. E. Smyth	1893
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Mauritius, originally constituted under Letters Patent, Nov. 27, 1854. Its jurisdiction extends over the Colony and its dependencies.

Vincent Wm. Ryan	1854	Peter Sorenson Roys-	
T. Goodwin Hatchard	1869	ton	... 1872
H. Constantine Hux-		W. Walsh	... 1893
table	... 1870		

Madagascar, constituted in 1874.

Robt. Kestell Kestell-Cornish	... 1874
(<i>vacant</i> 1896)	

Eastern Equatorial Africa, constituted in 1884. Consists of the Victoria Nyanza and East African Church Missionary Society's stations.

Jas. Hannington	... 1884	A. R. Tucker	... 1890
Hy. Perrott Parker	... 1886		

Zanzibar and East Africa (constituted in 1861 under the title of "Zambesi," subsequently re-named "Central Africa"), and "Zanzibar and East Africa."

C. F. Mackenzie	... 1861	C. A. Smythies	... 1883
W. G. Tozer	... 1863	W. M. Richardson	... 1895
E. Steere	... 1874		

Likoma, formerly **Nyasaland**, formed out of "Central Africa" in 1895.

C. Maples	... 1895	J. E. Hine	... 1896
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Sierra Leone, originally constituted by Letters Patent, May 21, 1852, afterwards revoked, is now classed as a diocese holding mission from Canterbury. Its jurisdiction extends over all the West African Colonies—Sierra Leone, Gambia, Gold Coast, and Lagos.

Owen Emeric Vidal	1852	Hy. Cheetham	... 1870
John Willis Weeks	... 1855	Ernest Graham Ing-	
John Bowen	... 1857	ham	... 1883
E. Hyndman Beckles	1860	T. Smith (<i>designate</i>)	1897

Western Equatorial Africa, formerly **Niger**, constituted in 1864 for the deltas and both sides of the Niger River.

S. A. Crowther	... 1864	H. Tugwell	... 1894
J. S. Hill	... 1893		

Assistant Bishops, C. Philips and J. Oluwole 1893

EUROPE.

Gibraltar.

G. Tomlinson	... 1842	C. A. Harris	... 1868
W. J. Trower	... 1863	C. W. Sandford	... 1874

AUSTRALIA.

The bishopric of Australia was first constituted in 1836, and comprised all such parts of the continent as were then colonized. By Letters Patent, June 28, 1847, the bishopric was divided into the four dioceses of Sydney, Newcastle, Adelaide, and Melbourne. In 1893 Sydney was made the Metropolitan See of New South Wales. As yet there is only one Ecclesiastical Province, viz. "New South Wales," consisting of the dioceses of that Colony, but all the Australian and Tasmanian dioceses are united in the "General Synod of Australia and Tasmania."

NEW SOUTH WALES

(the oldest of the Australian colonies).

Australia.

William Grant Broughton (*became Bishop of Sydney, 1847*) 1836

Sydney, June 28, 1847. Consisting of part of the east coast of New South Wales. The Primatial See of New South Wales, 1893.

Wm. G. Broughton	... 1847	Alfred Barry	... 1884
Fredk. Barker	... 1854	W. S. Smith	... 1890

Newcastle, June 28, 1847. Consists of the central part of the east coast of New South Wales.

Wm. Tyrrell	... 1847	G. H. Stanton (<i>from</i>	
Josiah Brown Pearson	1880	<i>N. Queensland</i>)	... 1891

Goulburn was founded out of Sydney by Letters Patent, March 25, 1863. Consists of the south-east part of New South Wales.

Mesac Thomas	... 1863	W. Chalmers	... 1892
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Grafton and Armidale, founded 1867. Consists of the north-east part of New South Wales.

W. C. Sawyer	...	1867	A. V. Green	...	1894
Jas. Francis Turner		1869			

Bathurst, founded in 1869 out of Sydney. Consists of the western part of New South Wales.

Saml. Edw. Marsden	1869	Chas. Edw. Camidge	1887
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Riverina, founded in 1884. Consists of south-west portions of New South Wales.

Sydney Linton	...	1884	E. A. Anderson	...	1895
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VICTORIA,

under the name of Port Philip, was part of New South Wales.

Melbourne, constituted out of Australia by Letters Patent, June 28, 1847. Consists of the eastern half of the colony of Victoria.

Charles Perry	...	1847	Field Flowers Goe...	1887
Jas. Moorhouse (<i>tr. to</i>				
<i>Manchester</i> , 1887)		1876		

Ballarat, constituted in 1875. Consists of Western Victoria.

Samuel Thornton	...	...	...	1875
H. E. Cooper (<i>Assist. Bp.</i>)	...	...	...	1895

QUEENSLAND.

Brisbane, constituted by Letters Patent, June 3, 1859.

Edw. Wyndham Tuff-		Matthew Blagden	
nell	...	Hale	...

	1859		1875
Wm. Thos. Thornhill Webber		...	1885
J. F. Stretch (<i>Coadjutor Bp.</i>)	1895

Rockhampton, founded in 1892.

N. Dawes (<i>coadjutor of Brisbane</i> 1889)...	1892
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North Queensland, constituted in 1878. Consists of Queensland north of 21° latitude.

Geo. Henry Stanton	1878	C. G. Barlow	... 1891
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SOUTH AUSTRALIA.

Adelaide, formed out of Australia by Letters Patent, June 28, 1847. Consists of the colony of South Australia.

Aug. Short	... 1847	J. R. Harmer	... 1895
G. Wyndham Kennion	1882		

WESTERN AUSTRALIA.

Perth, constituted by Letters Patent, Jan. 11, 1856, out of the diocese of Adelaide. Consists of Western Australia.

Matthew Blagden		Henry Hutton Parry	1876
Hale (<i>tr. to Brisbane</i> , 1875)	... 1856	C. O. L. Riley	... 1894

TASMANIA.

Tasmania, constituted by Letters Patent, Sept. 29, 1842. Consists of the island of Tasmania.

Francis Nixon	... 1842	Dan. Fox Sandford	1883
Charles Hy. Bromby	1864	H. H. Montgomery	1889

NEW ZEALAND.

First constituted in 1841 for the entire colony. Christchurch was constituted by Letters Patent on Aug. 1, 1856, and the rest of the diocese of New Zealand in 1858 divided into four other dioceses as below, and the colony was constituted a province. The ecclesiastical province of "New Zealand" now consists of the six New Zealand dioceses and "Melanesia."

New Zealand, 1841, now **Auckland**, reconstituted 1858. Consists of the north part of New Zealand.

George Aug. Selwyn (<i>tr. to Lichfield</i> , 1868) ...	... 1841
Wm. Garden Cowie (<i>acting Primate</i> 1893, <i>Primate</i> 1895)	1869

Christchurch, constituted by Letters Patent, Aug. 1, 1856, and removed from province of Australia to that of New Zealand. Consists of the province of Canterbury and part of Westland.

Henry Jno. Chitty Harper	...	...	1856
C. Julius	...	...	1890

Wellington, constituted by Letters Patent, Sept. 27, 1858. Consists of the southern portion of the North Island.

Chas. J. Abraham	...	1858	F. Wallis	...	1894
Octavius Hadfield	...	1870			

Waiapu, Sept. 27, 1858. Comprises the eastern and central portions of the North Island.

Wm. Williams	...	1858	W. L. Williams	...	1894
Edw. Craig Stuart	...	1877			

Nelson. Sept. 27, 1858. Consists of the northern portion of the South Island, and adjacent islands.

Edward Hobhouse...	1858	C. O. Mules	...	1892
Andrew Burn Suter	1866			

Dunedin, constituted 1866 out of Christchurch. It consists of Otago and Southland.

Hy. Lascelles Jenner		Samuel Tarratt Nevill	1871
(<i>resig.</i> 1871)	...	Robinson (<i>coadjutor</i>)	1897
	1866		

Melanesia, constituted 1861. Comprises the western islands of the South Pacific, and is in the province of New Zealand.

J. Coleridge Patteson	1861	C. Wilson...	...	1894
J. Richardson Selwyn	1877			

HONOLULU.

Honolulu, constituted at the request of the king in 1861. Consists of the group of the Sandwich Islands.

Thos. Nettleship Staley	1861	Alfred Willis	...	1872
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The following view of the Colonial Church is abbreviated from the Year-Book of the Church of England for 1896.

STATISTICAL RETURNS OF CHURCH WORK IN THE COLONIES.

Diocese	Estimated Population of the Diocese		Total number in the Diocese of							
	English speaking	Other than English speaking	Estimated Church Members	Ordained Clergy		Licensed Lay Readers		Permanent Churches	Mission Rooms, systematically used for service	Parsonage Houses
				English	Native Home Born	Paid	Voluntary			
1 Adelaide	316,755	27,365	89,271	72	—	—	154	137	29	45
2 Algoma	80,000	8,500	15,000	27	—	—	2	72	2	21
3 Antigua	—	—	—	17	20	4	36	46	14	26
4 Athabasca	500	7,000	230	4	1	3	—	3	5	5
5 Auckland	138,000	22,100	74,100	55	16	—	160	88	67	36
6 Ballarat	309,000	6,000	78,000	60	—	21	70	154	155	62
7 Barbadoes and Windward Islands	318,405	—	214,066	71	—	1	30	86	16	29
8 Bathurst	130,000	—	65,000	12	28	4	28	104	135	28
9 Bloemfontein	50,000	500,000	15,000	45	1	25	29	30	20	18
10 Bombay	38,000	27,000,000	24,000	63	8	1	6	52	17	15
11 Brisbane	298,000	6,000	98,320	48	—	1	38	111	66	32
12 Calcutta	53,407	110,376,718	38,880	91	31	7	18	105	—	16
13 Caledonia	—	—	—	10	—	5	2	10	2	8
14 Calgary	30,000	6,332	5,000	21	—	4	4	15	5	8
15 Capetown	403,453	—	48,039	75	—	—	—	51	65	38
16 Christchurch	149,528	900	59,800	61	—	—	125	99	49	47
17 Colombo	3,007,789	—	25,000	81	—	59	70	56	58	12
18 Columbia	39,000	6,000	10,485	20	—	1	6	28	6	9
19 Dunedin	150,000	—	38,251	25	—	6	30	48	20	16
20 Falklands	—	—	—	27	—	—	—	—	—	—
21 Fredericton	321,263	—	43,095	73	—	—	—	158	134	50
22 Gibraltar	—	—	—	90	—	7	—	51	17	9
23 Goulburn	128,000	—	54,500	40	—	2	21	126	119	34
24 Grafton and Armidale	137,000	—	59,000	31	—	8	—	38	—	19
25 Grahamstown	—	—	—	—	—	—	—	—	—	—
26 Guiana	280,000	17,000	40,000	44	2	59	6	84	—	52
27 Huron	719,901	—	120,000	157	—	—	—	246	—	77
28 Jamaica	664,000	16,000	44,957	29	70	106	93	103	174	80
29 Lahore	37,000	28,000,000	50,000	31	19	—	—	68	34	1
30 Mackenzie River	300	4,300	1,000	4	2	2	12	3	2	8
31 Madras	28,000	52,638,000	138,090	98	167	1,993	—	230	1,046	98
32 Maritzburg (Natal)	46,788	497,125	7,600	30	6	1	40	49	30	18
33 Mauritius	400,000	—	10,000	15	9	48	2	23	20	12
34 Melbourne	746,800	18,200	283,000	177	—	39	27	349	417	140
35 Montreal	739,000	—	52,000	115	—	—	40	145	—	72
36 Moosonee	200	10,000	5,000	11	—	5	—	13	10	8
37 Nassau	52,309	—	16,255	16	6	—	113	74	18	22
38 Nelson	54,000	1,500	23,000	21	—	1	46	41	40	15
39 Newcastle	63,134	—	10,858	37	—	—	37	116	39	26

STATISTICAL RETURNS OF CHURCH WORK IN THE COLONIES (*cont.*).

Diocese		Estimated Population of the Diocese		Total number in the Diocese of							
		English speaking	Other than English speaking	Estimated Church Members	Ordained Clergy		Licensed Lay Readers		Permanent Churches	Mission Rooms, systematically used for service	Parsonage Houses
					English	Native Home Born	Paid	Voluntary			
40	Newfoundland ...	202,000	—	69,000	54	25	2	135	131	110	51
41	New Westminster ...	40,729	14,594	6,399	20	—	3	7	27	12	7
42	Niagara ...	150,000	—	29,000	5	65	1	12	103	6	40
43	North Queensland ...	100,000	—	50,000	25	—	—	10	24	18	17
44	Nova Scotia ...	559,474	10,000	71,056	111	—	5	40	167	82	74
45	Ontario ...	490,221	—	80,535	66	66	—	—	230	50	84
46	Perth ...	80,000	18,000	35,000	28	—	3	—	35	40	30
47	Pretoria ...	75,000	550,000	17,831	29	—	2	5	18	22	12
48	Qu'Appelle ...	20,000	4,000	6,000	18	—	1	80	20	4	9
49	Quebec ...	60,000	500,000	21,500	21	44	—	—	118	—	45
50	Rangoon ...	11,700	7,711,000	12,000	32	9	112	10	31	100	13
51	Riverina ...	71,182	2,995	27,561	17	—	2	14	30	51	10
52	Rockhampton ...	49,000	1,000	20,000	10	—	—	4	10	23	5
53	Rupert's Land ...	160,000	35,000	38,000	89	—	27	68	89	150	42
54	St. Helena ...	4,460	—	3,820	4	—	—	1	5	—	3
55	St. John's, Kaffraria ...	15,000	615,000	12,517	18	11	300	—	39	150	13
56	Saskatchewan ...	12,000	3,500	5,000	16	5	6	—	14	—	9
57	Selkirk ...	1,000	4,000	1,000	3	1	7	—	—	3	4
58	Sierra Leone ...	—	—	—	16	44	—	—	30	2	23
59	Singapore, Labuan, and Sarawak ...	—	—	—	—	—	—	—	—	—	—
60	Sydney ...	536,000	—	258,000	158	1	4	68	203	106	80
61	Tasmania ...	146,667	800	76,082	47	23	—	84	109	148	38
62	Toronto ...	549,644	—	129,893	188	—	20	30	226	51	77
63	Trinidad ...	100,000	120,000	57,000	13	12	15	14	53	20	14
64	Victoria (Hong Kong) ...	4,500	100,000,000	6,383	18	10	146	117	184	—	—
65	Waipatu ...	39,684	15,000	26,576	29	14	—	130	64	95	20
66	Wellington ...	130,000	3,500	55,000	39	4	—	66	41	69	18
67	Africa (Central) ...	—	—	—	—	—	—	—	—	—	—
68	Africa (Eastern and Zanzibar) ...	—	—	—	21	1	—	—	12	—	14
69	Chota-Nagpur ...	500	5,500,000	13,500	11	14	—	—	7	57	19
70	Corea ...	—	—	—	—	—	—	—	—	—	—
71	Honolulu ...	18,000	72,000	—	5	1	1	4	7	2	3
72	Japan (Central) ...	1,500	17,000,000	2,643	29	16	4	—	13	13	—
73	Jerusalem ...	—	—	3,028	32	15	1	1	10	16	9
74	Madagascar ...	—	4,000,000	15,000	9	15	136	—	15	116	9
75	Melanesia ...	—	300,000	8,929	10	9	3	—	12	110	—
76	Mid-China ...	3,000	100,001,250	2,300	19	7	34	2	14	25	6
77	North China ...	1,000	86,000,000	—	11	—	6	—	7	13	—
78	Niger River ...	—	—	—	—	—	—	—	—	—	—
79	Nyasaland ...	—	—	1,000	6	1	—	1	4	8	—
80	Travancore and Cochin ...	1,699	3,280,642	30,345	12	26	3	1	56	145	25
81	Zululand ...	—	—	—	14	5	10	20	9	20	8
82	Mashonaland ...	4,000	—	1,200	7	1	4	—	3	1	3

BISHOPS WHO HAVE RESIGNED THEIR SEES.

- E. Hobhouse, D.D., late of Nelson, N.Z., cons. 1858, res. 1865.
 C. J. Abraham, D.D., late of Wellington, N.Z., cons. 1858, res. 1870.
 T. N. Staley, D.D., late of Honolulu, cons. 1861, res. 1870.
 E. Twells, D.D., late of Orange Free State, cons. 1863, res. 1870.
 E. H. Beckles, D.D., late of Sierra Leone, cons. 1860, res. 1870.
 Henry L. Jenner, D.D., late of Dunedin, cons. 1866, res. 1871.
 C. R. Alford, D.D., late of Victoria (China), cons. 1867, res. 1872.
 W. G. Tozer, D.D., late of Central Africa, cons. 1863, res. 1873; res. Jamaica, 1880; res. Honduras, 1881.
 E. Courtenay, D.D., late of Kingston, Jamaica, cons. 1856, res. 1879.
 J. Mitchinson, D.C.L., late of Barbados, cons. 1873, res. 1881.
 C. H. Bromby, D.D., late of Tasmania, cons. 1864, res. 1882.
 Henry Cheetham, D.D., late of Sierra Leone, cons. 1870, res. 1882.
 I. Hellmuth, D.D., late of Huron, cons. 1871, res. 1883.
 S. E. Marsden, D.D., late of Bathurst, cons. 1869, res. 1885.
 F. A. R. C. Roberts, D.D., late of Nassau, cons. 1878, res. 1885.
 J. M. Speechly, D.D., late of Travancore and Cochin, cons. 1879, res. 1889.
 D. F. Sandford, LL.D., late of Tasmania, cons. 1883, res. 1889.
 A. Barry, D.D., late of Sydney, cons. 1884, res. 1889.
 P. S. Royston, D.D., late of Mauritius, cons. 1872, res. 1890.
 J. R. Selwyn, D.D., late of Melanesia, cons. 1877, res. 1891.
 W. K. Macrorie, D.D., late of Maritzburg, cons. 1869, res. 1892.
 T. E. Wilkinson, D.D., late of Zululand, cons. 1870, res. 1876. Now Coadj. Bp. to Bp. of London for N. and Central Europe.
 O. Hadfield, D.D., late of Wellington, cons. 1870, res. 1893.
 E. C. Stuart, D.D., late of Waiapu, cons. 1887, res. 1893.
 W. B. Hornby, D.D., late of Nyasaland, cons. 1892, res. 1894.
 R. K. Kestell-Cornish, D.D., late of Madagascar, cons. 1874, res. 1896.
 J. S. Burdon, D.D., late of Victoria, cons. 1874, res. 1896.
 E. Sullivan, D.D., late of Algoma, cons. 1882, res. 1896.
 E. G. Ingham, D.D., late of Sierra Leone, cons. 1883, res. 1896.
 R. C. Billing, D.D., late of Bedford.
 G. H. Sumner, D.D., late of Guildford.
 A. J. R. Anson, D.D., late of Qu'Appelle.

INDIAN CHAPLAINCIES.

These appointments are made by her Majesty on the recommendation of the Secretary of State for India. Candidates for junior chaplaincies must have been two years in Orders, and be under thirty-four years of age. A free passage is provided by the Indian Office. Chaplains must proceed to their destination within four months from the date of their nomination.

The Bishop of London (who is usually referred to by the Secretary of State for India to signify his approval of the candidate) requires all gentlemen on their nomination as chaplains to forward the following documents to his lordship's secretary (Harry W. Lee, Esq., 1, The Sanctuary, Westminster), one month before his approval of such appointment is required:—

1. Certificate of nomination by the Secretary of State for India in Council.
2. Letters of Orders—Deacon and Priest.
3. Letter Testimonial.
4. Statement of the cures in which the chaplain has been engaged.
5. The names of three private clerical referees.

The following are the salaries of the chaplains in India, together with their pay on retirement :—

Senior Chaplains	...	Rupees 9,600 per annum.
Junior Chaplains	...	" 6,000 "

A junior chaplain becomes a senior chaplain either by promotion on vacancy, or after ten years' service, whichever may first happen.

RETIRING PAY.

After 17 years' actual residence in India and 20 years' service	...	...	...	<i>Per ann.</i>
If compelled through ill-health to retire after 15 years' actual residence in India	...	...	...	£365 0 0
Ditto ditto 10 years' ditto	...	...	...	292 0 0
Ditto ditto 7 years' "	...	...	...	173 7 6
Ditto ditto before 7 years' "	...	...	...	127 15 0
				63 17 6

FOREIGN CHAPLAINCIES.

The congregations of the Church of England in foreign countries were first placed under the jurisdiction of the Bishop of London, "as their Diocesan," during the reign of Charles I., and they still continue so where no other provision has been made.

Chaplains to congregations of British residents on the shores and in the islands of the Mediterranean Sea, and at certain specified places near the coast, have, since 1842, been placed under the superintendence of the Bishop of Gibraltar, on whom also has since devolved the spiritual superintendence over the ministers and congregations of English churches in the South of France, and throughout Spain and Portugal, and on the coast of Morocco within the Mediterranean Sea, and the islands of the Greek Archipelago, as also in the Kingdom of Italy, on the shores of the Black Sea, and on the Lower Danube.

Foreign chaplains are divided into three classes. The

first two comprise chaplains to Embassies and Legations, and chaplains nominated in accordance with the Consular Act. These are all appointed directly under the authority of the Foreign Office, and where they hold licences from the Bishop of London, such licence is granted for the period during which it may be consistent with the will of her Majesty the Queen to require their services. Under the third class fall other chaplains permanently officiating to British residents abroad, who are neither embassy nor consular chaplains, but who are licensed or authorized by the bishop to whose superintendence they are subject. These chaplains are usually nominated by the congregations to whom, or the proprietors of the chapels in which, they minister, who submit their names and credentials for the bishop's licence. In various places the Colonial and Continental Church Society (Office, 9 Serjeant's Inn, Fleet Street), and the Society for the Propagation of the Gospel (Office, 19 Delahay Street, Westminster), either by having become proprietors of chapels, or by delegation from proprietors or congregations, or by having undertaken the responsibility of providing an income, have acquired the right of nominating such chaplains for the bishop's licence.

CHAPLAINS *permanently officiating to* BRITISH RESIDENTS ABROAD, *who have been Licensed or Authorized by the present BISHOP OF LONDON or his Predecessors, having furnished satisfactory testimonials, exist at the following places.*

The chaplaincies marked thus * are in connection with the Colonial and Continental Church Society. The chaplaincies marked thus † are in connection with the Continental Chaplaincies' Committee of the Society for the Propagation of the Gospel. ‡ Signifies that there is an English Church.

PLACE.	PLACE.	PLACE.
†Aigle‡	Bonn	Christiania
†Aix-la-Chapelle‡	*Bordeaux‡	*Clarens and Ver-
*Amsterdam‡	*Boulogne	nex
*Antwerp‡	„ (Trinity)‡	*Coblentz
*Arcachon‡	„ (Temple Ch.)	†Cologne‡
Archangel	† „ (St. John)‡	*Compiègne (St.
Avranches	Bruges	Andrew)‡
†Baden-Baden‡	†Brunswick	Cronstadt
Bagnères de Bi-	†Buda-Pesth	
gorre	†Caen‡	Dantzic
Berlin	*Calais‡	Darmstadt
†Berne	*Cassel‡	*Dieppe (Ch. Ch.
*Biarritz‡	*Chantilly ‡	Rue Asseline)‡

PLACE.	PLACE.	PLACE.
†Dieppe	*Honfleur	Schönweide, and
(All Saints)‡	†Karlsruhe	Hoppegarten
†Dinan‡	Lausanne	†Senhals
Dinard	†Leipzig‡	†St. Jean de Luz‡
Dresden	Liège	St. Malo‡
(All Saints)	*Lille‡	*St. Pierre les
*Dunkirk‡	*Lyons‡	Calais
*Dusseldorf‡	Malines	St. Pierre Mique-
Falls of the Rhine,	*Memel‡	lon‡
Neuhausen	Montreux	*St. Servan
†Fiji Islands	Moscow	(Trinity)‡
	*Munich‡	St. Thomas
Foochowfoo	Neufchâtel	†Spa‡
†Frankfort‡	*Neuilly	*Stockholm
†Freiberg‡	(Christ Church)	†Stuttgart‡
Geneva	Ostend‡	Suva, Fiji Islands
†Ghent‡	Pau	*Tours‡
Godesberg	(Christ Church)‡	Valparaiso
†Gotha	*(Trinity Church)‡	†Vernet-les-Bains
Gottenberg	†(St. Andrew)‡	*Versailles‡
*Guines‡	Riga	*Vevey‡
*Hague, The‡	*Rotterdam and	Warsaw
Hamburg	Utrecht‡	†Weimar‡
Hanover	*Roubaix and	Wiesbaden
Havre	Croix‡	†Wildbad‡
†Heidelberg‡	*Rouen‡	Yokohama
*Homburg‡	†Rummelsberg,	Zurich

The following stations in connection with the Colonial and Continental Church Society are occupied during a portion of the year :—

Abetone	Berchtesgaden	Chaumont
Aix-les-Bains	Bergen	Cherbourg
Amphion	Beuzeval	Chexbres
Arolla	Bex	Cleve
Bad Rippoldsan	Botzen	Coire
Baden	Breiford	Comballaz
Baden-en-Suisse	Brides-les-Bains	Constance
Badenweiler	Brunnen	Cortina
Bagnères de	Cauterets	Courmayeur
Luchon	Carlsbad	Davozam Platz
Ballaigues	Chamounix	Diablerets
Basle	Champéry	Disentis
Beatenberg	Chateau D'Oex	Divonne-les-Bains

PLACE.	PLACE.	PLACE.
Eaux Bonnes	Macolin	St. Gervais-le-
Eaux Chaudes	Maderanerthal	village
Eggischorn	Monnetier	St. Goar
Eide	Mont Pilatus	St. Luc
Etretat	Neufchâtel	Stachelberg
Evolené	Nuremburg	Strasburg
Fagernoës	Promontogno	St. Valéry
Felsenegg	Pymont	Tarasp
Generoso	Ragatz	Thun
Giessbach	Rhone Glacier	Thusis
Gimmelwald	Riffel Alp	Tréport
Glion	Riffelberg	Triberg
Gmunden	Rigi Kaltbad	Trondhjem
Heiden	Rossinières	Trouville
Honefoss	Royat-les-Bains	Uetliberg
Hornlei	Salzburg	Ulvik
Innsbrück	Saas Fée	Vichy
Interlaken	Samaden	Villars
Kissingen	Schwalbach	Villeneuve
Kreuznach	Schwarzsee	Weggis
Le Prese	Sepey	Wengern Alp
Les Avants	Sierre	Wesen
Les Plans	Spiez	Zermatt
Locarno	St. Germain-en-	Zinai
Loèche-les-Bains	Laye	Zutz
Lucerne		

and certain chaplaincies in the diocese (or subject to the spiritual superintendence) of the Bishop of Gibraltar.

The following chaplaincies in connection with the Continental Chaplaincies' Committee of the Society for the Propagation of the Gospel are maintained during a portion of the year :—

Amalfi	Blumenstein	Engleberg†
Andermatt	Bologna†	Englsten Alp
Andorno	Boppard	Faleide
Argeles	Bormio	Finshauts
Arosa	Brigue	Frazensbad
Axenfels	Brindisi	Garmisch
Axenstein	Cadenabbia†	Gersau
Azores, the†	Campfer†	Granada
Balholm	Capri	Griesbach
Beaulieu	Contrexéville	Hammam R'irha
Bel Alp†	Dijon	Hospenthal
Berisal	Dinant	Ischl†
Blankenberg†	Ems†	Kandersteg

PLACE.	PLACE.	PLACE.
Laerdalsoren	Pontresina†	Schinznach-les-
Lanzo d'Intelvi	Rapallo	Bains
La Roche	Remonchamps	Schlangenbad†
Lauterbrunnen	Rheinfelden	Seelisburg
Loen	Rieder Alp	Siena
Lugano†	Righi-Dailly	Silva Plana and Sils
Macugnaga	Rigi Scheideck	Maria
Maiori	Riva-am-Garda-	Sonnenburg près
Maloja†	See	Lucerne
Marienbad ‡	Rome, All Saints	Sorrento
Martigny	Roscoff	Spezia†
Menaggio	Rosenlauri	Stalheim
Mentelberg	Saas Grund†	Tangier†
Mentone, St. John's†	Salvan	Tarmina
Meran†	San Bernardino	Toulon
Molde	San Dalmazzo di	Valescure, and
Mont Dore	Tenda	Boulerie
Murren†	Santa Margherita	Veblingsnaes
Naes	San Martino di	Vernayaz
Namur	Castrozza	Vernet-les-Bains
Neuenahr	Savona	Vossevanger
Odde	St. Gall	Weisshorn
Oran	St. Martin Lan-	Wiesen and
Partenkirchen	tosque†	Wiessenstein.
Pegli†	St. Moritz†	
Perugia	St. Raphael	

The summer chaplaincy at Grindelwald is under the direct control of the Bishop of London.

Registers or certificates of *marriages* of British subjects or other persons solemnized abroad in the chapel or house of any British ambassador, by a minister of the Church of England licensed by the Bishop of London, or acting under sanction of such ambassador; of *baptisms* of children of British subjects or other persons performed in like manner; and of persons *buried* in British burial-grounds abroad, are, on transmission, deposited in the Registry of the Diocese of London, where they can be inspected, and official copies or extracts obtained, by applying to the Registrar, Harry W. Lee, Esq., 5 Dean's Court, Doctors' Commons, between the hours of 10 and 4.

CHURCH OF SCOTLAND.

The Church of Scotland before the Revolution had two archbishoprics.

1. **ST. ANDREW'S**, to which were suffragan the sees of **Aberdeen, Brechin, Caithness, Dunblane, Dunkeld, Edinburgh, Moray, Orkney, and Ross.**

2. **GLASGOW**, to which were suffragan **Argyll, Galloway, and the Isles.**

ST. ANDREW'S. The Bishop of York anciently claimed to be the metropolitan of the Church of Scotland. Patrick Graham (1466) procured his see of St. Andrew's to be made an archbishopric in 1470. Arthur Ross (1684) was the last bishop. There have been no bishops of this see since the Revolution. At the Revolution (1688) the Church of Scotland was disestablished, the apostolical succession of its bishops was however continued, and the names of most of the former dioceses were retained or have been revived. From time to time two or more sees have been united under one bishop and again separated, which renders the succession intricate. The sees as at present grouped are : Brechin ; St. Andrew's, Dunkeld, and Dunblane ; Glasgow and Galloway ; Moray, Ross, and Caithness ; Aberdeen and Orkney ; Argyll and the Isles ; Edinburgh. Number of clergy (in 1895) 303 ; church population 105,027. See **Year-Book of the Episcopal Church in Scotland**, and the **Official Year-Book of the Church of England.**

CHURCH OF IRELAND.

The number of Irish archbishops and bishops has been gradually reduced by the union of dioceses, chiefly under the provisions of 3 and 4 Wm. IV. c. 37 (Aug. 14, 1833). Ireland is now, for ecclesiastical purposes, divided into two provinces, Armagh and Dublin.

1. **ARMAGH** : Comprises the dioceses of **Armagh ; Clogher ; Meath ; Derry and Raphoe ; Down, Connor, and Dromore ; Kilmore, Elphin, and Ardagh ; Tuam, Killala, and Achoury.**

2. **DUBLIN** : The dioceses of **Dublin, Glendalough, and Kildare ; Ossory, Ferns, and Leighlin ; Cashel, Emly, Waterford, and Lismore ; Cork, Cloyne, and Ross ; Killaloe, Kilfenora, Clonfert, and Kilmacduagh ; Limerick, Ardfert, and Aghadoe.**

The Churches of England and Ireland were united on Jan. 1, 1801, on the union of Great Britain and Ireland, under 39 and 40 Geo. III. c. 67. On Jan. 1, 1871, under 32 and 33 Vict. c. 42, the Irish Church was disestablished.

The General Synod of the Church of Ireland consists of the House of Bishops (13), and the House of Representatives (208 Clerical and 416 Lay).

The Representative Church Body consists of 65 members, viz. the Archbishops of Armagh and Dublin (2), and the Bishops of Meath, Limerick, Tuam, Derry, Cashel, Cork, Ossory, Killaloe, Kilmore, Down, and Clogher (11), *ex officio*; 39 elected members (13 clerical and 26 lay); and 13 co-opted members.

For the names of the bishops and clergy of the Church of Ireland, and other information, see **The Irish Church Directory** (Dublin, Charles and Son), and the Official Year-Book of the Church of England.

THE CHURCH IN THE UNITED STATES OF AMERICA.

The Churches of the United States are the daughters of the Church of England; they are in full communion with her; they are allied with her through the agreements arrived at in the Lambeth Conferences (see pp. 254, 255); their bishops visit England from time to time; it seems desirable therefore to give some facts relating to it, which are compiled from 'The Living Church Quarterly,' which is the authoritative organ of the American Church.

The General Convention is the legislative body of the American Church. It meets triennially, and is composed of the House of Bishops, in which all Diocesan, Assistant and Missionary Bishops have seats; and the House of Deputies, made up of elected Deputies, four clerical and four lay, from every diocese, and one delegate of each order from every Missionary Jurisdiction.

Its officers are the Presiding Bishop, Chairman of the House of Bishops, Secretary of the House of Bishops, and Assistant Secretaries; President of the House of Deputies, Secretary of the House of Deputies, and Assistant Secretaries; Treasurer; Registrar; Custodian of the Standard Bible; Custodian of the Standard Prayer-book; Historiographer of the Church.

THE PROTESTANT EPISCOPAL CHURCH IN THE
UNITED STATES.

DIOCESSES.	BISHOPS.	CONS.
CONNECTICUT	JOHN WILLIAMS, S.T.D., LL.D. (<i>Presiding Bishop.</i>)	1851
California	W. F. Nichols, D.D., <i>Asst. Bp.</i>	1890
Rhode Island	T. M. Clarke, D.D., LL.D. ...	1854
Texas	G. H. Kinsolving, D.D. ...	1892
Minnesota	{ H. B. Whipple, D.D., LL.D. ...	1859
	{ M. N. Gilbert, D.D., <i>Asst. Bp.</i> ...	1886
Alabama	{ R. H. Wilmer, D.D., LL.D. ...	1862
	{ H. M. Jackson, D.D., <i>Asst. Bp.</i> ...	1891
Western New York	A. Cleveland Cox, D.D., LL.D. ...	1865
Tennessee	C. T. Quintard, M.D., S.T.D., LL.D.	1865
Maine	H. A. Neely, D.D.	1867
Missouri	D. S. Tuttle, S.T.D.	1867-1886
Virginia	{ F. McN. Whittle, D.D., LL.D. ...	1868
	{ A. M. Randolph, D.D., <i>Asst. Bp.</i> ...	1883
Vermont	A. E. A. Hall, D.D.	1894
Oregon	B. W. Morris, D.D.	1868
Long Island	A. N. Littlejohn, D.D., LL.D. ...	1869
Albany	W. Crosswell Doane, D.D., LL.D. ...	1869
Central New York	F. D. Huntingdon, S.T.D.	1869
Pennsylvania	O. W. Whitaker, D.D.	1869-1886
Arkansas	H. N. Pierce, D.D., LL.D.	1870
New Hampshire	W. W. Niles, D.D.	1870
South Carolina	E. Capers, D.D.	1893
Central Pennsylvania	{ M. A. De W. Howe, D.D., LL.D. ...	1871
	{ N. S. Rulison, D.D., <i>Asst. Bp.</i> ...	1884
South Dakota <i>Mission</i>	W. H. Hare, D.D., <i>Miss. Bp.</i> ...	1873
North Carolina	J. B. Cheshire, D.D.	
Colorado	J. F. Spalding, D.D.	1873
Northern California <i>Mission</i>	J. H. D. Wingfield, D.D., LL.D. <i>Miss. Bp.</i>	1874
Northern Texas <i>Mission</i>	Alex. C. Garret, D.D., LL.D. <i>Miss. Bp.</i>	1874
Kentucky	T. U. Dudley, D.D.	1875
New Jersey	John Scarborough, D.D.	1875
Western Michigan	Geo. De N. Gillespie, S.T.D. ...	1875
Southern Ohio	{ T. A. Jagger, D.D.	1875
	{ Boyd Vincent, S.T.D., <i>Asst. Bp.</i> ...	1889
Chicago	W. E. McLaren, S.T.D.	1875
Iowa	Wm. Stevens Perry, D.D., LL.D. ...	1876
Quincy	Alex. Burgess, S.T.D.	1878
West Virginia	Geo. W. Peterkin, D.D.	1878
Springfield	Geo. F. Seymour, S.T.D., LL.D. ...	1878
Newark	T. A. Starkey, D.D.	1880
Louisiana	Davis Sessums, D.D., <i>Asst. Bp.</i> ...	1891
Montana <i>Mission</i>	L. R. Brewer, D.D., <i>Miss. Bp.</i> ...	1880
Washington <i>Mission</i>	J. A. Paddock, S.T.D., <i>Miss. Bp.</i> ...	1880
Pittsburgh	Cortlandt Whitehead, D.D.	1882
Mississippi	H. M. Thomson, S.T.D., LL.D. ...	1883
Indiana	J. H. White	1894
New York	H. C. Potter, D.D., LL.D.	1883
North Dakota <i>Mission</i>	W. D. Walker, S.T.D., <i>Miss. Bp.</i> ...	1883
East Carolina	A. A. Watson, D.D.	1884
Maryland	Wm. Paret, D.D.	1885
Nebraska	Geo. Worthington, D.D.	1885
Florida	Edwin G. Weed, D.D.	1886

Increase		Decrease	
1	Alaska	19	1,305
2	Ashtville	56	1,404
3	Duluth	22	1,474
4	Montana	24	1,305
5	Nevada and Utah	20	1,619
6	New Mexico & Arizona	14	1,381
7	North Dakota	11	1,144
8	North Dakota	21	1,091
9	Oklahoma & Indian Ter.	36	1,144
10	Olympia	30	1,050
11	South Dakota	36	1,050
12	Southern Florida	33	1,050
13	Spokane	60	1,050
14	The Plate	60	1,050
15	Western Colorado	60	1,050
16	Western Texas	60	1,050
17	Wyoming and Idaho	60	1,050
18	West Africa	60	1,050
19	China	60	1,050
20	Japan	60	1,050
21	Haiti	60	1,050
22	Mexico	60	1,050
23	Cuba	60	1,050
24	Brazil	60	1,050
25	Am. Churches in Europe	60	1,050
Total for Missions		413	5,686
Total for Dioceses		4,310	5,325
Grand Totals, 1895-96		4,723	6,416
Summary for 1894-95		4,603	6,416
Increase		120	18,951
Decrease		120	18,951

STATISTICS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES FOR 1895-96.

Compiled from the latest Diocesan Convention Journals and Official Sources.

DIOCESES AND MISSIONS		Clergy	Parishes and Missions	Baptisms	Confirmations	Communicants	Sunday School Teachers	Sunday School Scholars	Contributions
1	Alabama	35	80	477	375	6,984	546	3,420	102,286.99
2	Albany*	136	210	1,865	1,510	21,036	1,232	10,639	377,054.31
3	Arkansas	15	31	165	204	2,500	133	1,234	28,273.15
4	California	80	70	952	791	8,403	454	4,870	139,624.25
5	Central New York	119	145	1,575	957	17,689	1,031	8,696	207,394.32
6	Central Pennsylvania	110	162	1,548	1,246	11,526	1,582	15,047	275,581.69
7	Chicago	92	97	2,034	1,279	17,796	1,170	9,800	379,635.01
8	Colorado	45	50	676	359	4,129	381	3,314	100,979.44
9	Connecticut	219	170	2,165	1,354	30,265	1,959	17,041	672,844.78
10	Dallas	20	47	263	259	2,321	171	1,171	27,410.57
11	Delaware	42	38	415	208	3,067	279	2,716	63,672.02
12	East Carolina	26	63	328	215	3,363	368	2,543	33,070.59
13	Easton	33	37	276	194	3,173	292	1,947	32,534.03
14	Florida	39	68	313	191	2,908	234	1,863	41,832.37
15	Fond-du-Lac	43	46	387	361	3,697	269	2,202	54,676.27
16	Georgia	44	110	599	461	6,854	491	4,561	124,893.68
17	Indiana	47	61	501	594	6,362	399	3,184	99,227.38
18	Iowa*	63	98	828	507	7,515	412	3,544	120,207.97
19	Kansas*	39	147	565	500	4,339	.....	2,910	57,258.50
20	Kentucky	32	36	275	349	4,722	305	2,930	93,948.29
21	Lexington	18	22	153	119	2,735	156	1,419	30,838.34
22	Long Island	136	128	2,726	1,777	28,720	2,145	19,493	700,709.83
23	Los Angeles	37	44	336	173	3,789	206	1,741	54,670.00
24	Louisiana	41	87	616	563	6,829	429	3,620	101,086.78
25	Maine	32	47	341	194	3,599	218	2,051	61,315.88
26	Marquette	16	30	230	99	1,533	135	1,075	16,637.53
27	Maryland	126	133	1,657	1,266	18,171	1,374	12,481	353,448.65
28	Massachusetts	251	203	3,412	2,109	35,064	2,662	22,180	912,251.10
29	Michigan	74	111	1,146	1,044	14,821	1,116	9,606	182,319.94
30	Milwaukee	90	121	880	629	8,596	563	5,089	119,254.23
31	Minnesota	84	136	1,171	841	11,454	855	7,356	172,802.40
32	Mississippi	31	67	265	261	3,142	219	1,617	32,610.28
33	Missouri	51	57	744	615	6,456	528	4,225	156,216.34
34	Nebraska	33	55	689	475	3,732	306	2,647	57,275.44
35	Newark	112	93	2,240	1,355	20,203	1,384	13,874	437,384.61
36	New Hampshire	44	45	281	239	3,443	203	1,465	35,185.54
37	New Jersey	105	217	1,472	1,085	15,167	1,322	10,995	263,079.51
38	New York	394	232	6,603	4,037	63,502	3,816	41,734	2,122,815.77
39	North Carolina	48	75	372	482	4,075	371	3,210	38,356.43
40	Ohio	85	109	1,185	1,029	12,665	1,085	8,577	187,822.78
41	Oregon	21	52	244	233	2,789	235	1,888	34,795.53
42	Pennsylvania	270	176	4,741	2,673	44,036	3,474	40,823	1,075,099.21
43	Pittsburgh	72	124	1,187	946	13,267	793	8,317	203,163.64
44	Quincy	29	45	200	201	3,011	147	1,263	34,689.60
45	Rhode Island	78	58	1,243	752	11,411	998	8,244	231,376.82
46	South Carolina	55	94	287	354	5,453	285	2,295	71,618.11

DIOCESES.		BISHOPS.	CONS.
Wyoming and Idaho <i>Mission</i>	...	Ethelbert Talbot, D.D., <i>Miss. Bp.</i>	1887
Easton	...	W. F. Adams, D.D.	1875-1887
Western Texas <i>Mission</i>	...	J. S. Johnston, D.D., <i>Miss. Bp.</i>	1888
Nevada and Utah <i>Mission</i>	...	Abiel Leonard, S.T.D., <i>Miss. Bp.</i>	1888
Delaware	...	Leighton Coleman, S.T.D., LL.D.	1888
New Mexico and Arizona <i>Mission</i>	...	J. M. Kendrick, D.D., <i>Miss. Bp.</i>	1889
Fond du Lac	...	Charles C. Grafton, S.T.D.	1889
Ohio	...	William A. Leonard, D.D.	1889
Michigan	...	Thomas F. Davies, D.D., LL.D.	1889
The Platte	...	Anson R. Graves, <i>Miss. Bp.</i>	1890
West Missouri	...	E. R. Atwell, D.D.	1890
Massachusetts	...	W. Laurence, D.D.	1891
Milwaukee	...	Isaac L. Nicholson, D.D.	1891
Georgia	...	C. K. Nelson, D.D.	1892
Southern Florida <i>Mission</i>	...	W. C. Gray, D.D.	1892
Southern Virginia	...	A. M. Randolph, D.D. (1883)	1892
Spokane <i>Mission</i>	...	L. H. Wells, D.D.	1892
Oklahoma <i>Mission</i>	...	F. R. Brooke, D.D.	1893
Olympia <i>Mission</i>	...	W. M. Barker, D.D.	1894
Alaska <i>Mission</i>	...	P. S. Rome	1895
Kansas	...	F. R. Milspaugh, D.D.	1895
Lexington	Lewis Wm. Burton, D.D.	Lexington, Kentucky.	
Los Angeles	Joseph H. Johnson, D.D.	Los Angeles, California.	
Washington	H. Yates Saterlee, D.D.	Washington, Dist. of Columbia.	
Marquette	Gershorn M. Williams, D.D.	Marquette, Michigan.	
Duluth	I Dow Morrison (<i>elect</i>)		
Asheville	Vacant.		

AMERICAN FOREIGN MISSIONS.

SEES.		BISHOPS.	CONS.
Tokyo	...	J. McKinn, D.D.	...
Shanghai	...	F. R. Graves	1893
Cape Palmas	...	S. D. Ferguson, S.T.D.	1885

AMERICAN BISHOPS WHO HAVE RESIGNED.

Names.	Dioceses.	Cons.	Res.	Names.	Dioceses.	Cons.	Res.
Bedell, G. T.	Ohio	1859	1889	Schereschewsky, S.I.	China	1877	1883
Penick, C. C.	C. Palmas	1877	1883	Southgate, Horatio	Turkey	1844	1850
Riley, H. C.	Mexico	1879	1884	Williams, C. M.	Yedo, Japan	1866	1889

DISSENT.

England was remarkably free from heresy and schism down to the fourteenth century. The **Pelagian heresy**, which had troubled the British Church in the fourth century, if not confuted and eliminated by the arguments and influence of the great Gallic theologians (see p. 40), was swept away in the general cataclysm of the Barbarian invasion.

The disputes between the two great **Missionary Schools** in the time of the conversion of the Barbarians had been finally composed by Theodore at the Synod of Hertford (see p. 44), and there are indications that the settlement thus arrived at was gradually accepted in Wales. The whole Christianity of England pursued an orthodox course for centuries. Some points of philosophy and theology excited warm discussion in the twelfth and thirteenth centuries, but they were discussions in the schools, and did not disturb the popular mind.

In the fourteenth century the politico-theological revolt against received beliefs and institutions, which we know under the name of **Lollardism**, agitated the country from end to end, and from the top of society to the bottom. The agitation and confusion, and extravagance of thought, going down to the first principles of all beliefs, and affecting the stability of all institutions, both civil and ecclesiastical, were perhaps even more widespread and more radical than at the present day, but they died out without effecting any permanent result.

The **Reformation** agitation oscillated from side to side, but found its equilibrium at last in the settlement of religion by the statesmen and churchmen of Elizabeth, and only two permanent heresies and schisms resulted from it, the Papal and the Independent. **Puritanism** was a school of thought within the Church, and for a time had the upper hand; **Nonconformity** was a difference of practice within the Church, not a schism from it.

When, in the troubles of the Great Rebellion, **Presbyterianism** grew and at length gained the mastery, it was an attempt to remodel the constitution of the Church, and reform its doctrine from within; it did not take the form of a schism from the Church. The seething cauldron of the Parliament and Commonwealth period cooled down with

the dying out of the fires which had inflamed it, and after the acceptance of the Act of Uniformity only three distinct bodies of dissenters survived, the old **Papal schism**,¹ the **Independents**, and the **Presbyterians**.

The **Act of Toleration** of William III. is the *Magna Charta* of modern Dissent; but it only recognized three organized bodies of Dissenters, the **Presbyterian**, the **Independent**, and the **Baptist**; the papal body still existed, but, after the experiences of the reign of James II., in great popular disfavour, and with no hope of State recognition. The three bodies above-mentioned were not only tolerated, but were legally recognized, and in a sense established. Their ministers and meeting-houses were licensed, they were allowed (collectively) to approach the Crown by petition, and their ministers were salaried out of the *Regium Donum*. Under this and the succeeding reign they did not thrive.

In 1691 an attempt was made to unite the Presbyterians and Independents, but it came to nothing; and the former body rapidly declined into Unitarianism.

At the end of the seventeenth century Sherlock estimates that the proportion of Nonconformists was only one to twenty, and that they were not increased during the first twenty-five years of the next century.

The three chief causes of the great increase of modern Dissent were the Evangelical revival, the Wesleyan movement, and the failure of the Church to provide for the religious needs of a rapidly-increasing population.

We must not be accused of undervaluing the great spiritual work of the **Evangelical Revival**, when we say that its failure to grasp our Lord's

¹ The Papal Schism has been dealt with at pp. 99, 100.

idea of a practical organization of Christian people into a veritable kingdom, its disregard of the Church and its divinely-appointed ways of "*adding to the Church* daily those who were being saved," and its consequent fraternization with Dissenters, made it one of the chief causes of modern Dissent.

The **Wesleyan movement** began on sound church principles; it deviated from them when John Wesley set himself above the regulations of Christ's Church; it fell into Dissent when he connived at the usurpation of the priesthood by his preachers, and especially when he practically (though with reservations to satisfy his own conscience) "ordained" bishops for the American Wesleyans.

What gave scope for these irregular organizations outside the Church was the lamentable **failure of the Church to make provision** for the spiritual life thus stimulated among the rapidly-increasing population of the country, the explanation of which needs a long and sad story, too long to be related in this place. We must be content to thank God that the faults of the Church have been recognized, and are in full course of being amended; with good hope and prospect of recovering these alienated brethren to unity in the faith of Christ, the worship of God, and work for the Christian cause.

With their increase in numbers and wealth, the Dissenters naturally acquired political influence, and used it to free themselves from their remaining legal disabilities. In 1779 an Act of Parliament relieved their ministers and school-masters from the subscription to the articles required by the Toleration Act. In 1828 the report of the **Test and Corporation Acts** opened Parliament and all offices to the whole body. In 1836 their meeting-houses were licensed for the celebration of baptisms, marriages, and burials. The Act 3 and 4 Wm. IV. c. 30, relieved

their meeting-houses from local taxation. The Act gave them compulsory power to take land for sites for their meeting-houses. In 1869 the Act 32 and 33 Vict. c. 56, gave them a share in the government of the Church's grammar schools. In 1870 the Act 34 Vict. c. 26, gave them admission to the Church's colleges, and in 1882 another Act gave them a share in their emoluments and government. In 1833 the State subsidized their elementary schools. Finally, the State takes care of their property, and, when appealed to, the Courts regulate their affairs; the legal ownership of a vast amount of their property is vested in the Official Trustee of Charity Lands; the Home Secretary is constituted the authority for superintending their burial-grounds. Parliament decreed in 1844 that twenty-five years' continuous usage of any doctrine in a chapel establishes it. The Courts have been called upon to declare the doctrines of their trust deeds, and have decided for them questions of the most spiritual nature, such as the right of a minister to refuse the Sacrament, the doctrine of future punishment, and the occupation of Calvinistic chapels by Unitarians in creed.

There is no authoritative record of the **number** of people in England and Wales who are church people, or **adherents of the different religious denominations**. In the general census of 1851, Mr. Horace Mann, who was the chief manager of the work, caused an estimate to be made on his own responsibility, and after his own methods. But it was founded on untrustworthy bases of estimation, which were such as to exaggerate the number of Dissenters, and to minimize the number of church people; and it was consequently upheld by one side and repudiated by the other. At the ensuing Census of 1861 church people were desirous that it should include a column for

a statement of religious belief, which would afford material for a definite enumeration of the adherents of the different religious bodies, but this was then, and has been at all subsequent censuses, so vehemently opposed by the Dissenters, that the Government yielded the point. Partial censuses of individual towns and counties have been attempted from time to time; but the religious animus of the enumerators, and the absence of the proper machinery for carrying out the work, have deprived them of authority. In some cases the results obtained have justified the general refusal to accept them as trustworthy; for example, some recent enumerations in Wales produced the remarkable result that the attendants at the chapels on "Census Sunday" exceeded the total population of the districts which were the subjects of the enquiry.

In these circumstances we are driven to estimate the proportion of church people to the whole population by the help of official figures which take note of the religious professions of sections of the people, and making them a test by which to calculate the actual number belonging to the various religious bodies in England. Taking the following official returns, we find that, out of every 100

			Churchmen.		Dissenters.
School returns ¹ give	...	...	72	...	28
Cemetery ² "	...	...	70	...	30
Marriages ³ "	...	...	75	...	25
Army ⁴ "	...	...	63	...	37
(of which 37 no less than 24 are Roman Catholics)					
Navy returns ⁵	...	...	75	...	25
Workhouse returns ⁶	...	...	79	...	21

¹ Report of Education Department, 1871, c. 406. ² Burials, Session 1860, Parliamentary Paper, 560. ³ Registrar-General's Report for 1873. ⁴ Army Parliamentary Paper, No. 170. Session 1871. ⁵ Navy Parliamentary Paper, No. 132. Session 1876. ⁶ Union Workhouses Paper, No. 157. Session 1876.

giving an average of 72 per cent. to the Church, and 28 per cent. to Dissenters. If the army is deducted, the Church would have over 74 per cent. to less than 26 for Nonconformists, including Roman Catholics.¹

The proportion of church people has certainly increased very largely since the date of these figures; and on the whole it is not an exaggerated estimate that at the present time the proportion of church people in the whole population of England and Wales is about 72 to 75 per cent. By the census of 1892 the whole population was 29,001,018, and 72 per cent. of that is 18,880,000.

The **Wesleyans**, putting together the various sections into which they are subdivided, are the most numerous body after the Church. According to their Year-Book for 1896 they number *c.* 800,000 "members"; to reckon two less closely attached adherents for every "member" is probably rather over than under the actual number; this would give a total of 2,400,000 adherents in Great Britain. The **Independents** have about 360,000 "members," which will give a total of about a million and a quarter of adherents. The **Baptists** in 1896 claimed *c.* 350,000 members, and their total number is probably less than a million. The **Papists**, in England and Wales, especially if we exclude from the reckoning the Irish immigrants into our large towns, are a very small body. There is no doubt that these bodies (it is admitted in the annual returns of some of them) are not increasing in proportion to the general increase of the population.

"**Minor Religious Sects.**—The chief of these are the Unitarians (who prefer to be called English Presbyterians), with about 350 ministers, 345 chapels, and other places of worship. Although avowed Unitarianism does not show any great in-

¹ The wrong returns given on p. 307 for 1894 gave the percentage of churchmen as 69, and state that it is continually increasing.

crease, its principles have spread, and in many meeting-houses are now taught doctrines very similar to those generally held by the Unitarians at the commencement of the century. The Society of Friends, which consists of 16,412 members, has 337 recorded ministers, 148 of them women; their places of worship in Great Britain in 1895 numbered 353. The Moravians have about 50 congregations and preaching stations. The Catholic and Apostolic Church have above 80 churches; the New Jerusalem Church (Swedenborgians), 75 societies, with 6,063 registered members; the Latter-Day Saints (Mormons) have 82 churches. Among the inhabitants of the United Kingdom are about 80,000 Jews, mainly in London and other large towns, who possess 80 synagogues, with about 100 ministers and readers. The Brethren, or Plymouth Brethren, have 23 places of worship in London and the suburbs. The Greeks have churches in London, Manchester, and Liverpool. The Armenians have churches in London and Manchester; the French, Dutch, Swedes, and Swiss in London, Norwich, and Canterbury; and now a mosque has been opened at Liverpool for Moslems."—*Whitaker's Almanack for 1896*.

The most remarkable phenomenon in the Dissent of the present day is, that while Dissent as a whole is decreasing, it is nevertheless breaking up into new sects with amazing rapidity. The Registrar-General's annual return of places registered for the performance of divine worship affords indisputable evidence of this. In 1851 the number of denominations inscribed in his return was 75; in 1871 it was 117; in 1881 it had again increased to 175; in 1891 it had reached the number of 264. It seems desirable to give this return in detail on the following pages. The number in 1895 was 293.

PLACES OF MEETING FOR RELIGIOUS WORSHIP IN ENGLAND AND WALES have been certified to the Registrar-General on behalf of persons described as follows:—

Advent Christians	Christian Teetotalers	Free Gospel Church
Advents, The	Christian Temperance	Free Gospellers
Alethians	Men	Free Grace Gospel Christians
Anglican Church	Christian Unionists	Free Methodists
Apostolics	Christian Workers	Free Salvation Army
Arminian New Society	Christian Zöce Perissos	Free Union Church
Army of the King's Own	Society	French Protestants
Army of the Lord	Christians	French Reformed Church
Baptists	Christians owning no name	Full Salvationists
Baptized Believers	but Lord Jesus	
Beith Hamedresh Misnah	Church of Christ	General Baptist
Society	Church of England	General Baptist New Connexion
Believers in Christ	Church of Islam	German Evangelical
Believers in Joanna Southcott	Church of Progress	German Lutherans
Believers meeting in the name of the L. J. C.	Church of Scotland	German Reformed Congregation
Benevolent Methodists	Church of the People	German Roman Catholics
Bethesda Mission	Church of England (unattached)	German Wesleyans
Bible Christians	Congregation of the Son of the Covenant	Glassites
Bible Defence Association	Congregational Baptists	Glazebrook Army
Blackburn Psychological Society	Congregational Temperance Free Church	Glory Band
Blue Ribbon Gospel Army	Countess of Huntingdon's Connexion	God's Own, and Christian Worshippers
*Body of Christ	Covenanters	Gospel Army Mission
Brethren	Coventry Mission Band	Gospel Band
British Israelites	Crusade Mission Army	Gospel Lifeboat Missioners
British and Foreign Sailors		Gospel Temperance Blue-Ribbon Army
Bunyan Baptists	Danish Lutherans	Gospel Unionists
Calvinistic Baptists	Deaf and Dumb Mission	Greek Catholic
Calvinistic Independents	Dependents	Grimsby Faith Union
*Calvinistic Protestant Dissenters	Disciples in Christ	
Calvinists and Welsh Calvinists	Disciples of Jesus Christ	
Canonbury Hall Mission	Eastern Orthodox Greek Church	Hackney Juvenile Mission
Catholic Apostolic Church	Eccllesia of the Messiah	Halifax Psychological Society
Catholics of Newport	Eclectics	Hallelsjah Band
Chevra Torah Society	Episcopalian Dissenters	*Hebrew Christians
Children of God	Ethical Society	Hebrews
Children's Special Service Association	*Evangelical Christians	*Hebro-shoass, or Society for the Study of the Talmud
Christadelphian	Evangelical Free Church	Holiness Army
Christian Army	Evangelical Mission	*Holiness and Divine Healing Movement
Christian Believer	Evangelical Unionists	Hope Mission
Christian Brethren	Evangelists	Hosanna Army
Christian Community	Exeter Free Spiritual Research Society	Humanitarians
Christian Convention		
Christian Disciples	Followers of the L. J. C.	Independent Church of England
Christian Eliasites	Free Catholic Christians	Independent Methodists
Christian Evangelists	Free Christian Association	Independent Order of Good Templars
*Christians gathered to the name of the Lord	Free Christians	Independent Religious Reformers
Christian Israelites	Free Church	Independent Unionists
Christian Lay Church	Free Church (Episcopal)	
Christian Mission	Free Church of England	
Christian Pioneers	Free Evangelical Christians	
Christian Soldiers	Free Gospel and Christian Brethren	

Independents	Orthodox Eastern Church	Salem Society
Inghamites	Orthodox Jews	Salvation Army
Israel, New and Latter		Salvation Navy
House of	Particular Baptists	Salvationists
Israelites	Peculiar People	Sandemanians
	Pentecostal Mission	Scotch Baptists
Jews	People's Gospel Mission	Second Advent Brethren
Jews who believe in Jesus	People's League	Seamen
Christ as Messiah and	Pilgrim Band	Secularists
Saviour	Plymouth Brethren	Separatists (Protestant)
	Polish Jews	Seventh Day Baptists
King Jesus' Army	Political Society	Sheffield Highway Mis-
King's Own Army	Portsmouth Mission	sion
	Positivists	*Sisters of the Holy
Labour Church	Presbyterian Baptists	Family of Nazareth
Latter Day Saints	Presbyterian Church in	Society for Visiting the
Latter Day Saints (Anti-	England	Sick
Polygamy)	Presbyterian Church of	Society of the New Church
Lay Christians	Scotland	Spiritual Church
Lodging House Mission	*Presbyterian Church of	Spiritualist Investigation
Association	Wales	Society
London City Mission	Primitive Congregation	Spiritualists
Loving Brethren	Primitive Free Church	Stockton Hebrew Congre-
Lutherans	Primitive Methodists	gation
	Progressionists	Strict Baptists
*Mariners' Friend Society	*Protestant and Evan-	Strictly Undenomena-
Members of Church of	gelical Church People	tional
England	Protestant Members of	Swedenborgians
*Members of the Syna-	the Church of England	
gogue of Peace	Protestant Trinitarians	Temperance Methodists
Methodist Army	Protestant Union	Testimony Congrega-
Methodist Reform Union	Protestants adhering to	tional Church
Mildmay Mission to the	Articles 1 to 18	Theistic Church
Jews	Providence	Trinitarians
Mission Army	Psalms of David Society	True Spiritual Worship-
Mission of Love		pers
Missionaries	Quakers	
*Missionaries to the Jews	Ranters	Union Baptists
Modern Methodists	Railway Mission	Union Churchmen
Moravians	Rational Christians	Union Congregationalists
Mormons	Recreative Religionists	Union Free Church
Moslems	Red Ribbon Army	Unionists
	Redeemed Army	Unitarian Baptists
Nazarenes	Reform Free Church	Unitarian Christians
*New and Latter House	Wesleyan Methodists	Unitarians
of Israel	Reformed Church of Eng-	United Brethren or Mora-
New Church	land	vians
New Connexion General	Reformed Episcopal	United Christian Army
Baptists	Church	United Christian Church
New Connexion Wes-	Reformed Presbyterians	United Evangelical
leyans	Reformed Presbyterians	Church of Germany
New Hebrew Congrega-	or Covenanters	United Free Methodist
tion	Reformers	Church
New Jerusalem Church	Refuge Methodists	United Presbyterians
New Methodist	Rescue and Evangeliza-	Universal Christians
New Spiritual Church	tion Mission	Unsectarian
Newcastle Sailors' So-	Revivalists	
cietv	Revival Band	Welsh Calvinistic Method-
	Rock Mission	ists
Old Baptists	Roman Catholics	Welsh Free Presbyterians
Open Baptists	Royal Gospel Army	*Welsh Particular Bap-
Open Brethren	Saints	tists
Open Plymouth Bre-		Welsh Wesleyan Method-
thren		ists

Wesleyan-Methodist Association	White Ribbon Army	Gospel	Worshippers of God
Wesleyan Reform Band	Wiggan's Mission	Evangelistic	Young Men's Christian Association
Wesleyan Reformers	Woman's Mission		Young Women's Christian Association
Wesleyans	Working Man's Evangelistic Mission Chapels		

The number of Religious Denominations by whom Buildings were certified for Worship up to 31st October, 1895, and enumerated above, was 293, there being an increase of 15 during the year. Those marked (*) appear in the list this year for the first time. It will be observed that the same sect or denomination is in some instances variously described. (*Whitaker's Almanack*.)

A Bill, "to terminate the establishment of the Church of England in Wales and Monmouthshire, and to make provision in respect of the Temporalities thereof," was prepared and brought in by Mr. Asquith, Sir William Harcourt, Mr. Bryce, and the Attorney-General. Clause 1 enacted that "on the 1st day of January, 1896, . . . the Church of England, so far as it is established by law in Wales or Monmouthshire, . . . should cease to be so established." Clause 2: "Every Cathedral and Ecclesiastical Corporation in Wales or Monmouthshire, as from January 1, 1896, should be dissolved. After that date no bishop of the Church in Wales should be summoned to or be qualified to sit in the House of Lords as such." Clause 3: "(a) All property vested in the Ecclesiastical Commissioners or Queen Anne's Bounty" ascertained to be "Welsh ecclesiastical property," and "(b) all property not so vested" belonging to or "appropriated to the use of any ecclesiastical office or cathedral" subject to charges and incumbrances and "except tithe rent-charge" to the existing interests of the holders, was to be transferred to a body called the Welsh Commissioners. Clause 5: (1) Property given by any private person out of his own resources since the year 1703, and which did

not come within the description of a church or ecclesiastical residence for which provision was otherwise made, to be deemed "a private benefaction." (2) The Welsh Commissioners were to determine what constituted "a private benefaction," and vest the same in "a representative body." Clause 6 declared that subject to charges and incumbrances—(a) "All churches, not being cathedral churches, and all parsonages," were to be vested in the representative body. (b) Burial-grounds and glebe (1) in case of a rural parish to be vested in the parish council or overseers, in other cases in the council of any county borough, or as the Welsh Commissioners might direct. (c) Tithe rent-charge was to be vested in the County Council of county where the tithe rent-charge issued. Clause 7: (1) The Welsh Commissioners were to "maintain and keep in proper repair and condition all cathedral churches transferred to them, and all such churches were to continue to be subject to all existing public and private rights with respect thereto, and should if, and as long as the representative body so request," continue to be used for the same purposes as heretofore. (2) The Welsh Commissioners should on request "allow any ecclesiastical residence . . . not being a parsonage house . . . to be used for an ecclesiastical residence conditionally with being kept in repair by the representative body." Clause 8 vested "all plate, furniture, and other movable chattels belonging to any church in the representative body if and when incorporated." Clause 9 gave power to the Welsh Commissioners to apply the property transferred to them by this Act as follows:—"(a) Where the property is attached to a parochial benefice they shall apply it to some one or more of the purposes mentioned in the first schedule to this Act, in accordance with a scheme to be made, with their approval, by the County

Council of the county in which the parish is situate, due regard being had to the interests of the parish.”

“(b) They shall apply all other property, in the first instance, towards payment of the expenses of carrying this Act into execution, and, subject thereto, to some one or more of the purposes mentioned in the said schedule, in accordance with schemes to be made by them, so, however, that not less than *two-thirds* of such other property shall be applied towards the promotion of technical and higher education, including the establishment and maintenance of a library, museum, or academy of art for Wales; and for that purpose any part of the property may be vested in or appropriated to the use of the University of Wales, or any joint committee of County Councils in Wales and Monmouthshire.”

Clause 10 provided for the appointment of the Welsh Commissioners, with the following salaries:—“To the Chairman, a salary not exceeding £1,500 a year; one other Commissioner, such salary, not exceeding £1,000 a year, as the Treasury may direct.” All salaries of the Commissioners and their officers, and all incidental expenses, were to be paid out of moneys received under the Act.

Clause 16 provided (1) that the County Council should pay to the Welsh Commissioners the tithe rent-charge; (2) that the Welsh Commissioners should pay to each person who had any existing interest in such tithe “the amount payable to them by any County Council” in respect of such tithe rent-charge.

Clause 18 allowed “an amount not exceeding one year’s emoluments of the benefice” (taken on an average of the preceding three years), with interest at 3 per cent., to be paid to any lay patron if application was made to the Commissioners within six months of the passing of the Act. Provided that “no corporation sole or aggregate,” or any trustees or others

acting in a public capacity should be entitled to any payment for or in respect of any right of patronage. Clause 21 ordered the Ecclesiastical Commissioners to ascertain what the property in Wales, not being vested in them, consisted of, and was applicable to any ecclesiastical purpose in England, and "any liability or power of the Ecclesiastical Commissioners or Queen Anne's Bounty to make payments for any ecclesiastical purpose in Wales should cease, and firstfruits and tenths handed over to the Welsh Commissioners." Clause 22 provided that any property held by ecclesiastical or cathedral corporations, "in trust for any charitable purpose," should vest in the Welsh Commissioners. Clause 23 gave the Welsh Commissioners powers of sale, management, or exchange of Church property vested in them, with consent of Local Government Board. Clause 25 exempted County Councils from liability for repairs of ecclesiastical buildings; and by clause 26 "all books and documents" relating to Church property not under the control of the Ecclesiastical Commissioners or Queen Anne's Bounty should, within three months, "be delivered up to the Welsh Commissioners." The Ecclesiastical Commissioners and Queen Anne's Bounty were ordered to deliver up to the Welsh Commissioners any books and documents "relating to property vested in the Welsh Commissioners." Clause 29 directed that a yearly statement of payments, of receipts and expenditure, should be laid before Parliament. By the schedules the Church property was to be applied to the erection or support of cottage or other hospitals, or dispensaries, or convalescent homes; the provision of trained nurses for the sick poor; the foundation and maintenance of public parish or district halls, institutes and libraries; the provision of labourers' dwellings, to be let at reasonable rents, and allot-

ments; technical and higher education, including the establishment and maintenance of a library, museum, or academy of art for Wales; any other public purpose of local or general utility for which provision was not made by statute out of public rates, and that where the compensated holder was at the time of application of the age of *fifty years* or upwards, the compensation annuity should not exceed *three-fourths* of the average net emoluments of his office arising from property transferred to the Welsh Commissioners during the *seven years* immediately preceding the application. Where the compensated holder was less than fifty years of age, a deduction of *one-fiftieth* should be made from the said three-fourths for every year wanting to make up his age to fifty years.

The Bill was withdrawn by its promoters in the Autumn of 1894.

Principal Statutes passed in favour of Nonconformists, and Objects for which they were Enacted.

The Toleration Act was passed in 1689, "for exempting their Majesty's Protestant subjects dissenting from the Church of England from the penalties of certain laws."

The "Repeal of Test and Corporation Acts" (9 Geo. IV. c. 17), passed in 1828, was "for repealing so much of several Acts as impose the necessity of receiving the sacrament of the Lord's Supper as a qualification for certain offices and employments."

The Marriage and Registration Acts (6 and 7 William IV. c. 85, 86) were passed in 1836.

The Penalties and Disabilities Repeal Act (9 and 10 Vict. c. 59) was passed in 1846.

The Burial Law Amendment Act (15 and 16

Vict. c. 85), "to amend the law concerning the burial of the dead in the metropolis," was passed in 1852.

The Burial Act Amendment Act (16 and 17 Vict. c. 134), for extending the provisions of the Metropolitan Burial Act beyond the limits of the metropolis, was passed in 1853.

The Liberty of Worship Act (18 and 19 Vict. c. 86), "for securing liberty of religious worship. No prosecution to be maintainable for assembling for religious worship in a place of meeting not registered," became law in 1855.

The Cambridge University Act (19 and 20 Vict. c. 88) was passed in 1856.

The Further Burial Law Amendment Act (20 and 21 Vict. c. 81) was passed in 1857.

The Act for opening Grammar Schools to Dissenters (23 Vict. c. 11) was passed in 1860.

The Qualification for Offices Act (29 Vict. c. 22), "to make it unnecessary to make and subscribe certain declarations as a qualification for office," became law in 1866.

The Religious Disabilities Removal Act (30 and 31 Vict. c. 75) was passed in 1867.

The Compulsory Church Rates Abolition Act (31 and 32 Vict. c. 100) was passed in 1868.

The Grammar Schools Act (32 and 33 Vict. c. 56), for opening the governing bodies of grammar schools to Dissenters, was passed in 1869.

The Act for the Abolition of University Tests (34 Vict. c. 26), rendering the Universities of Oxford, Cambridge, and Durham accessible to Dissenters, was passed in 1870.

The Burial Acts Amendment Act (43 and 44 Vict. c. 41), to permit services other than those of the Church of England in parochial churchyards and the consecrated portions of cemeteries, was passed in 1880.

The Act for Further University Reform, admit-

ting to Headships and Fellowships at Oxford and Cambridge persons not in Holy orders, was passed in 1882.

Some of the Dissenting Bodies possess property for the maintenance of their work to an extent which is not generally known. Mr. G. H. F. Nye, who has recently called attention to the subject in his pamphlet, *How Dissent is Established and Endowed*, thinks it a probable estimate that Dissent is endowed to the amount of One hundred millions of pounds.

The Sites Amendment Act (45 and 46 Vict. c. 21) gave Dissenters power to acquire sites for chapels.

Act 18 and 19 Vict. c. 81 protected them from disturbances during public worship.

Act 38 and 39 Vict. c. 55, sections 150 and 151, exempted their chapels from rates and taxes.

A Parliamentary Return, moved for by Mr. Stanley Leighton, M.P., was issued in 1895, "of the orders which during the ten years ending on the 31st day of March, 1893, have been made by the Charity Commissioners, appointing trustees, establishing schemes for Nonconformist chapels or institutions, or their endowments, &c." A summary of these Parliamentary orders shows that they dealt with 760 cases, *i.e.* 491 Wesleyan, 53 Baptist, 62 Independent, 39 Primitive Methodist, 23 Protestant Dissenting, 7 Bible Christian, 12 Presbyterian, 14 Society of Friends, and 59 Miscellaneous.

HISTORY OF THE ENGLISH BIBLE.

The **British Church** had a Latin version of the Bible, founded on the Old Latin, and different from the Vulgate, peculiar to itself (Haddan and Stubbs).

The Bible of the **Saxon Church**, as of all Western Christendom, was the Vulgate; it must be borne in mind that in those days all who could read at all read Latin.

Portions of Scripture were, however, early translated into the vernacular. The poem attributed to Cædmon (*c.* 680) gives an outline of the Bible history and close translations of many passages; others after Cædmon (says Bede) composed religious poems. Aldhelm, bishop of Sherborne (*c.* 706), put forth a Saxon version of the Psalms. Bede completed a Saxon translation of St. John's Gospel just before his death in 735. Ælfric, Archbishop of York, wrote an epitome of Scripture history with translations of many passages. There is a Norman-French translation of the whole Bible of about 1260. There are several English translations of the Psalms and Gospels of the thirteenth and fourteenth centuries. It is asserted that there were English versions of the whole Bible before Wiclif's, but no copies of them are known.

c. 1380.—**Wiclif's** translation of the whole Bible from the Vulgate is the first with which we are acquainted.

1525.—Of printed English versions the first, translated from the original languages, was that of **Tyndale**, and it is the basis of subsequent translations.

1535.—**Coverdale's** translation, first printed at Antwerp, 1535, with a title-page designed by Holbein, had a considerable sale, and is probably the version which Cromwell (as Vicar-General) ordered to be set up in the churches.

1537.—John Rogers, the first Martyr of Queen Mary's reign, under the name of **Thomas Matthew**, brought out a new Bible, which was mainly Tyndale's translation, with prefaces and notes.

- 1539.—**Richard Taverner** brought out a version largely taken from previous translations.
- 1539.—**Cranmer's**, or the **Great Bible**, was published; it is the text of Matthew's revised, with a preface by Cranmer; and on the title-page of a second revised edition in 1540 it is said to be "appointed to the use of the Churches."
- 1557.—The **Genevan** New Testament, and in 1560 the whole Bible, was published by the English exiles. The text was Tyndale's New Testament and Cranmer's Old Testament revised; its most important feature was its notes, which taught the theological and political views of the Swiss reformers; it was the favourite version of the Puritan party, and for sixty years the most popular of all the versions.
- 1568.—The **Bishop's Bible** was published under Archbishop Parker's direction, based on the Great Bible, but from the size and cost of the book it had only a limited circulation.
- 1582.—The Papal party put forth the **Douay** version of the New Testament for the use of their adherents, and the Old Testament in 1609. This is still the English Bible of the English-speaking adherents to the Papacy.
- 1611.—The "**Authorized Version**," translated out of the original languages by a company of divines, was published; and continues to be the Bible of the English-speaking Christians of all denominations (except the Papal) throughout the world.
- 1881.—The **Revised Version** of the New Testament was published, and in 1885 of the Old Testament, by a company of divines, under the direction of Convocation.

HISTORY OF THE PRAYER-BOOK.

In the brief popular treatment of the subject which is appropriate here, it will be sufficient to say that the form of divine service used in the ancient British Church was derived from that one of the four great primitive liturgies which came from Ephesus and went by the name of St. John. It has not come down to us, but a very early form of the Gallican Liturgy, and the Mosarabic Liturgy of the early Church of Spain, have been preserved, and the British Liturgy was of the same family, and very probably closely resembled them.

St. Augustine of Canterbury probably introduced some modifications and additions from the Sacramentary of St. Gregory, which was the "Use" of the Church of Rome at

that time. Three **Anglo-Saxon** Liturgies exist, but none of them have been printed in full.

Osmund, the first Norman bishop of Salisbury, introduced some modifications into the Service Book of that diocese, perhaps from the Rouen Use with which he was familiar; it was extensively adopted in other dioceses. Other Uses, however, continued in some dioceses—York, Hereford, Exeter, Lincoln, Durham, Lichfield, Worcester, St. Paul's, London, Bangor, Aberdeen, and perhaps others. The substance of the service was in all cases the same, but the different uses had some different additional prayers and different ceremonies. On the invention of the art of printing only the Uses of Sarum, York, and Hereford were printed; from which we may infer that they only were at that time largely used.

- 1535.—At the Reformation of the sixteenth century, immediately after the repudiation of the Papal Supremacy, the name of the Pope was erased from all the service books.
- 1542.—A Committee of Convocation was appointed to consider the revision of the Prayer-book; and it at once ordered the Lessons to be read in English, and expurgated the Communion Service of legendary and superstitious matter.
- 1543-4.—The Litany was translated, and revised by the omission of the Invocation of Saints, and the introduction of some additional prayers.
- 1545.—An authorized edition of the English Prymer (the People's Devotional Book) was published, which contained an English translation of Matins and Evensong, and of portions of other services.
- 1547-8.—Cranmer added a short English form to the existing Latin service, viz. the "Dearly Beloved in the Lord, ye that intend," &c., "Ye that do truly," &c., the Confession, Absolution, Comfortable Words, and Prayer of Humble Access, as we have them now, the first half of the administration sentences, and the "Peace of God," as far as "Jesus Christ our Lord." This was approved by Convocation, ratified by both Houses of Parliament, and issued under a royal proclamation.
- 1548-9.—The revised book as a whole, prepared by the Committee of 1540, was adopted by Convocation, and incorporated in an Act of Parliament (2 & 3 Ed. VI. c. 9), and came into use on Whit Sunday, 1549. It is known as the **First Prayer-book of Edward VI.**
- 1552.—The alterations in the above book did not go far enough to satisfy the Puritan School, which was now in power, and a further revision was made, which was

- adopted in the usual legal way, and came into use on All Saints day (Nov. 1) of this year. This is the **Second Book of Edward VI.**
- 1553.—On the accession of Mary both the Reformed books were called in, and the service as it stood in the last year of Henry VIII. was ordered to be used.
- 1557.—On the accession of Elizabeth the Second Book of Edward VI. underwent some slight revision, sanctioned by an Episcopal Synod (Joyce), and incorporated into the Act of Uniformity (1 Eliz. c. 2). Out of 9400 of the parochial clergy only 189 refused to adopt it.
- 1645.—An "Ordinance" of Parliament enacted that the Prayer-book should not henceforth be used in public worship; and six months afterwards (Aug. 23) another Ordinance forbade its use in private under heavy penalties. The **Directory** of Public Worship, put forth by the Westminster Assembly of Divines, was ordered to be followed instead by all ministers in conducting public worship. This came into force on St. Bartholomew's day (Aug. 24), and those of the clergy who declined the alteration were ejected on that day.
- 1662.—On the Restoration (1660), a conference of the clergy and Nonconformist ministers was held at the **Savoy**, to consider the revision of the Prayer-book, and some of the suggestions made were sanctioned by Convocation and adopted by Parliament; the new book, as we still have it, came into use on St. Bartholomew's day, the seventeenth anniversary of the day on which it had been suppressed. Some 800 or 1000 of the ministers intruded into benefices by the Parliament and Commonwealth declined to accept it, and were ejected.
- 1871.—The table of lessons was revised by Convocation.

THE CHURCH SOCIETIES.

The Church Societies are comparatively modern additions—not to say excrescences—springing out of the constitution and history of the Church. The Church of England, it has already been said (p. 97), consists of dioceses grouped into two provinces, each diocese being subdivided into parishes. Every diocese and parish has its own independent endowment. There is no corporate Church of England which could take a general survey of the whole field, plan and direct the extension of old machinery, and the organization of new agencies to meet new wants, and no Corporate Fund available for such new enterprises. It would be the natural duty of a National Church body to organize such new work, and to raise funds for their prosecution.

In these circumstances zealous church people have organized voluntary societies to undertake new works, and to find the money for them.

The earliest of these societies was the *Society for Promoting Christian Knowledge*, founded in 1698; out of this sprang the *Society for the Propagation of the Gospel*, in 1701, and the *National Society for the Education of the Poor*, in 1811. The need for the erection of new churches for the rapidly-growing population, caused the organizing of the *Incorporated Society for the Building and Repairing of Churches* in 1817.

In 1836 the need of more clergymen to work among the increasing populations of the towns, led to the formation of the *Pastoral Aid Society*, but a difference of opinion among its founders led within six months to the secession of an influential portion of its supporters, and the foundation of the *Society for Promoting the Employment of Additional Curates in Populous Places*, on the principle of making its grants impartially, without interference with the liberty of the incumbents and the authority of the bishops. This last with the first four have often been regarded as the five great Church Societies, which, being general in their objects and

impartial in their action, especially deserved the support of Church people. A hundred other societies have sprung up which have also more or less claim upon the support of the Church; but it is beginning to be felt strongly that while this multiplicity of appeals has the advantage of reaching additional groups of people, and appealing to various sympathies, yet the multiplication of agencies involves much waste in the cost of machinery; that on the whole the further multiplication of societies is to be deprecated; and that it is better that new branches of work should be affiliated to existing societies to whose general object the new work is most nearly related.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The following are some of the chief departments of the Society's work—

1. *The Society is the Bible and Prayer-Book Society of the Church.* It circulates every year about 600,000 of these books, or portions, in more than seventy-five languages. A large number of them are either given away or sold below cost price, at a charge upon the Society's funds of upwards of £10,000. Grants of money are also made for the production of books in vernacular languages abroad.

2. *It is a Church of England Tract and Pure Literature Society.* It produces and circulates works, by able writers, on science, history, and general literature, including fiction of pure and elevated character, in thorough keeping with the principles of the Church of England, and suited to all classes of readers, from the most simple to the highly educated. Its books may now be obtained from nearly all booksellers, as well as from the Society's Depôts. Works of religious and other sound literature were, during the year 1895, distributed by sale to the amount of more than £71,500, and books to the value of £12,431 were granted free to Churches, Mission Rooms, Schools, soldiers, sailors, &c.

3. *It is a Home Church Mission and Education Society.* (1) It has founded the St. Katharine's College at Tottenham, where one hundred schoolmistresses are trained. The College has one of the highest records of any in England. (2) It has founded and maintains a Training College for Lay Workers in the east of London. (3) £1,353 were voted in 1894-5 for building and renting Sunday Schools, and for building and fitting Church Institutes. (4) £20,964 were voted for other purposes in connection with Church education.

4. *It is a Foreign and Colonial Missionary Society.*

Grants are made to the Bishops and Clergy of Colonial and Missionary Dioceses all over the world for—(1) Building Churches, Chapels, Mission Rooms, Colleges, Schools, &c. (£7,807 were voted during 1894-5 for these purposes.) (2) Training a Native Clergy and Native Lay Mission Agents. (33 students in training for Holy Orders, and 53 natives for Lay Mission Work in 1894-5. £2,810 were voted for these objects during 1890-91.) (3) Establishment and Maintenance of Medical Missions, and the training of Medical Missionaries, Male and Female. (£2,000 voted for this purpose in 1894-5.) (4) Endowment of Bishops and Clergy. (£4,750 were voted for this purpose in 1894-5.) (5) Translations of the Bible and other books into the vernacular. (£1,000 voted for this purpose in 1894-5.) (6) Books for a large variety of purposes.

5. *It is an Emigrants' Spiritual Aid Society.* £17,500 voted for this from 1881-95. Emigrants may be commended to S.P.C.K. chaplains in all the principal ports. Chaplains and Matrons appointed by the Society frequently accompany parties of emigrants to the Colonies.

6. *The Total Amount of Grants* in money and books made in the year ending March 31st, 1896, was £53,468, including the charge on the Society's funds for Bibles and Prayer-books sold below cost price. The Society's liability for grants promised amounted at that time to more than £77,781. The Society's income from all sources in 1895 was £41,178.

The *Society for the Propagation of the Gospel* is described on p. 430.

NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH

has for the main object (as expressed in the words of its Charter) to secure "that the poorer members of the Church shall have their children daily instructed in suitable learning, works of industry, and the principles of the Christian religion according to the Established Church."

Summary of Operations and Disbursements of the National Society during a period of more than 79 years—i. e. from its formation in October 1811, to December 31, 1890.

	£	s.	d.
Building and Fitting-up Schoolrooms and Teachers' Residences	606,403	15	0
Building Metropolitan and Diocesan Training Institutions	64,794	12	2
Maintaining Metropolitan and Diocesan Training Institutions and Schools; also for Exhibitions in the Provinces	327,215	11	3
Inspection and the Organizing of Schools	41,525	11	8
Establishing and supporting Provincial Depositories	9,197	17	1
Grants for School Books and Apparatus	13,559	1	4
Conducting Inquiries as to the State of Church of England Schools	4,214	10	3
Temporary Grants to Poor Schools, Advice to School Managers, Diffusing General Information on Educational Subjects and other matters in connection with the Society	182,549	8	1½
	£1,249,460	6	10½

THE SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES.

Principles of Working.—The grants are made with strict regard to the actual necessities of each parish, population and income being carefully taken into account. The Curate to whom a grant is made is in every instance appointed by the Incumbent and licensed by the Bishop. The grants are made upon the distinct condition that additional services, sermons, and house-to-house visitations shall be undertaken.

From the year of its establishment in 1837 to 1895, its grants for Curates have risen from 96 to 988; its annual income has risen from £46,500 in 1853, to £69,493 in 1895.

THE INCORPORATED CHURCH BUILDING SOCIETY

was founded in 1818, and incorporated by Act of Parliament in 1826, and for nearly seventy years has taken a leading part in promoting the work of Church Extension in England and Wales.

Summary of Work from 1818 to 1890.—Total number of applications for aid, 9558. Grants made, 7886, viz. in aid of the erection of 2114 additional churches and chapels, and of building, enlarging, or otherwise improving the accommodation in 5772 existing churches and chapels. By these means 1,883,616 additional seats were proposed to be obtained, of which 1,536,265, or three-fourths of the whole, were to be set apart for the free use of the parishioners. Sum voted by the Society towards these works, £955,333, or, excluding grants cancelled (£112,551), £842,778. Estimated amount of further expenditure on the part of the public, £13,033,131. Grants have been made towards mission buildings, amounting to more than £16,000.

THE CHURCH HOUSE.

The noble idea of erecting a "Church House" as the Church memorial of the Queen's Jubilee was a little in advance of the time. The popular mind has not yet quite realized the wonderful growth of the Church in the British Empire during the present reign, as exhibited in SEVENTY-SEVEN COLONIAL AND MISSIONARY DIOCESES (see pp. 341—362), and has hardly grasped the importance of the new relations of organic union between the Churches of the British Empire and the Churches of the United States of America, as illustrated in the Lambeth Conferences of 1867, 1878, and 1888 (see pp. 228—258). The Church House was intended to be a visible monument of this great growth of the Anglican Communion in the reign of Queen Victoria, and to supply a headquarters for the inter-relations of all its Churches, a home for the Convocations of the Church, and a much-needed central office for all kinds of Church work.

The Corporation having purchased an appropriate site in Dean's Yard, in the precincts of Westminster Abbey, has erected a great hall and other buildings on the site, and hopes to continue the building very shortly. Annual subscribers of a guinea are members of the Corporation.

THE GENERAL COMMITTEE OF CHURCH DEFENCE.

This is one of the latest of the organizations of the Church, it may turn out to be one of the most important. The present partial paralysis of the whole synodical system of the Church, from the parish Vestry to the National Council, results in great practical weakness. It is the great cause of the failure

of the Church to exercise the social and political influence due to its preponderance in numbers, wealth, and education, and to present an impregnable defence against the contemporary attack upon its national status, property, doctrine, and discipline. The Church has with a true instinct shrunk from allying itself with any one of the political parties whose rivalry forms the motive power of our modern system of civil government ; and the political parties have consequently not been solicitous for an institution which was not to be counted upon either as a zealous supporter or a formidable opponent. It has long been seen that what is wanted is some organization which will enable Churchmen to bring to bear the immense weight of their united action upon questions affecting their interests and feelings.

The *Church Defence Society* has done good work in meeting the political movement for the Disestablishment and Disendowment of the Church. The formation of a Church Party in the House of Commons is a valuable result of this political agitation. The *General Church Committee* of the Archbishops took up the idea of making the Church with its existing organization its own Defence Society, chiefly by making its history and principles better known. The Great Meeting in the Albert Hall, May 16, 1893, on the question of the Church in Wales, which was an organized representation of the whole Church of England in the dioceses and parishes, was an illustration of the kind of action contemplated. The GENERAL COMMITTEE OF CHURCH DEFENCE is the result of the amalgamation of these two bodies ; the one gives the authority and guidance of the rulers of the Church, and its network of organization in its Dioceses, Archdeaconries, Rural Deaneries, and Parishes ; the other contributes its existing staff of skilled and experienced agents and its existing income. The object aimed at is that which has already been stated, to enable Churchmen to bring to bear upon current questions which affect their interests and feelings the influence due to their preponderance in numbers, wealth, and education. Looking forward, such an organized Church Party may turn out to be the most powerful party in the state ; and a Church Party with its instinctive conservatism of all which is good in ancient institutions, and its broad liberal inclinations towards everything which will advance the well-being of the whole people, may very possibly prove to be a powerful factor in the maintenance of the political stability of the empire.

CLERGY SUSTENTATION FUND.

The present and prospective diminution of the incomes of the Clergy in consequence of the reduction in the value of Tithe Rent Charge has led to the proposal, at the Norwich Church Congress in 1895, of a Clergy Sustentation Fund as a means of meeting the present distress. It is to be hoped that it will receive large contributions. But what is needed is a general review of the whole financial position of the Clergy, and its settlement upon a more satisfactory basis than that of a voluntary sustentation fund. The permanent augmentation of the endowments of the individual Benefices is the end to be aimed at. Local interest in the well-being of their particular parish will call forth very much larger donations from Church people than general interest in a fund from which their own parish may or may not benefit.

The following is a list of the principal Church Societies and their addresses—

EDUCATIONAL, MISSIONARY, &C.

- ADDITIONAL HOME BISHOPRICS' ENDOWMENT FUND. 20, Finsbury Square, E.C. *Hon. Secretary*—Prebendary Ingram, M.A.
- ADDITIONAL CURATES, SOCIETY FOR PROMOTING THE EMPLOYMENT OF. Albany Buildings, 39, Victoria St., Westminster. *Sec.*—Rev. P. Petit, M.A.
- AUGMENTATION FUND, CURATES'. 2, Dean's Yard, Westminster, S.W. *Hon. Sec.*—Rev. J. J. Halcombe. *Secretary*—Rev. J. R. Humble.
- BISHOP OF LONDON'S FUND. 46A, Pall Mall, S.W. *Org. Sec.*—Rev. H. Kirk, M.A. *Hon. Secs.*—Edward Thornton, Esq., and John Henry Nelson, Esq. *Sec.*—Rev. H. Kirk, M.A.
- ORDINATION CANDIDATES' EXHIBITION FUND. Albany Buildings, 39, Victoria St., Westminster, S.W. *Chairman*—Rev. Canon Gregory. *Hon. Secretary*—Rev. Paul Petit, M.A.
- CHURCH PASTORAL AID SOCIETY. Falcon Court, 32, Fleet Street. *Secretaries*—Rev. J. Barton, M.A., and Col. H. S. Clarke, R.A.
- CHURCH OF ENGLAND INCUMBENTS' SUSTENTATION FUND. Albany Buildings, Victoria St., Westminster, S.W. *Hon. Sec.*—Rev. Paul Petit, M.A.
- CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION. 56, Haymarket, S.W. *Lay Sec.*—R. Kestin, Esq.
- ARMY SCRIPTURE READERS' SOCIETY. 4, Trafalgar Square, W.C. *Sec.*—Colonel Philips.
- INCORPORATED CHURCH BUILDING SOCIETY. 7, Dean's Yard, S.W. *Treasurer*—H. Gerard Hoare, Esq. *Sec.*—Rev. R. Milburn Blakiston, M.A., F.S.A.

- LONDON DIOCESAN CHURCH BUILDING SOCIETY, AND METROPOLIS CHURCHES' FUND. 46A, Pall Mall, S.W. *Hon. Sec.*—John Henry Nelson, Esq.
- CHURCH OF IRELAND SUSTENTATION FUND. 32, Charing Cross, S.W. *Hon. Secretary*—R. Nugent, Esq.
- THE NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR. *Office and Depository*—Sanctuary, Westminster. *Treasurer*—Rev. Canon Gregory. *Sec.*—Rev. J. Studholme Brownrigg, M.A. *Organizing Sec.*—Rev. J. A. Hayden, M.A.
- THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. *Soc. House*—Northumberland Avenue, W.C. *Depositories*—Northumberland Avenue, W.C.; 43, Queen Victoria Street, E.C.; *Secretaries*—Rev. W. Osborn B. Allen, and Rev. Edmund McClure. *Organizing Secretaries*—Southern Province, Rev. J. E. Orlebar; Northern Province, Rev. W. Robinson.
- CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE. Serjeants' Inn, Fleet Street, E.C. *Secretary*—John Palmer, Esq. *Organization Sec.*—Rev. F. L. Farmer.
- HOME AND COLONIAL SCHOOL SOCIETY. Gray's Inn Road, W.C. *Hon. Sec.*—G. H. Sawtell, Esq. *Principal*—Rev. W. Bromilow. *Secretary*—W. S. Glover.
- CHURCH OF ENGLAND BOOK SOCIETY. 11, Adam Street, Strand, W.C. *Secretary*—John Shrimpton, Esq.
- BOOK-HAWKING UNION. *Hon. Secs.*—Rev. N. J. Ridley; Rev. P. Lilly. *Dépôt*—Messrs. Kerby and Co., 440, Oxford Street, W.
- SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. 19, Delahay Street, Westminster, S.W. *Secretary*—Rev. H. W. Tucker, M.A.
- CHURCH MISSIONARY SOCIETY. 16, Salisbury Square, E.C. *Secs.*—Rev. C. C. Fenn, M.A.; Rev. W. Gray, M.A.; Rev. H. E. Fox, M.A.; Rev. B. Baring-Gould, M.A. (*Central*); Major-Gen. Clennell Collingwood (*Lay*); Eugene Stock, Esq. (*Editorial*).
- CLERGY SUSTENTATION FUND. Church House, Dean's Yard, S.W. *Hon. Sec.*—Rev. R. M. Blakiston, M.A.
- COLONIAL BISHOPRICS' FUND. 19, Delahay Street, Westminster, S.W. *Hon. Sec.*—Rev. H. W. Tucker, M.A. *Clerk*—Mr. John Squibb.
- UNIVERSITIES' MISSION TO CENTRAL AFRICA. *Secretary*—Rev. D. Travers, M.A., 14, Delahay Street, Westminster.
- CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY. *Secs.*—J. Stuart, Esq.; Col. G. R. S. Black, 9, Salisbury Square, Fleet Street, E.C.; and Rev. G. Tonge, M.A.
- MACKENZIE MEMORIAL MISSION TO ZULULAND. *Hon. Sec.*—Rev. C. F. Porter, Banbury.
- OXFORD MISSION TO CALCUTTA. *President*—The Lord Bishop of Oxford. *Hon. Sec.*—Miss Murray, 92, Belgrave Rd., S.W.
- ASSOCIATION FOR THE FURTHERANCE OF CHRISTIANITY IN EGYPT. 7, Dean's Yard, S.W. *Hon. Sec.*—Rev. R. Milburn Blakiston, M.A.

- ARCHBISHOPS' MISSION TO THE ASSYRIAN CHRISTIANS. 7, Dean's Yard, S.W. *Hon. Sec.*—Rev. R. Milburn Blakiston, M.A.
- COLONIAL AND CONTINENTAL CHURCH SOCIETY. 6, Serjeants' Inn, Fleet Street. *Secretary*—Rev. J. Hurst, B.D.
- CHURCH EMIGRATION SOCIETY. 49, Victoria Street, Westminster. *President and Treasurer*—T. Salt, Esq., M.P. *Hon. Sec.*—Rev. E. Sheppard, M.A.
- THE MISSIONS TO SEAMEN. 11, Buckingham Street, Strand, W.C. *Secretary*—Commander W. Dawson, R.N.
- LONDON DIOCESAN HOME MISSION. 121, Pall Mall. *Secretary*—Rev. Blomfield Jackson, M.A. *Assistant Sec.*—Henry R. Hathway, B.A.
- ST. ANDREW'S WATERSIDE CHURCH MISSION. *Secretary*—A. B. Antram, Esq., 65, Fenchurch Street, E.C.
- THAMES CHURCH MISSION. 31, New Bridge Street, E.C. *Secretary*—F. Penfold, Esq.
- LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. 16, Lincoln's Inn Fields, W.C. *Secretary*—Rev. W. Fleming, LL.B. *Assist. Sec.*—Rev. W. T. Gidney, M.A.
- PAROCHIAL MISSIONS TO THE JEWS. *Hon. Secs.*—Rev. Canon Sir James E. Philipps, Bart., Warminster; Ven. Archd. Sutton, Pevensey, Hastings; and Rev. G. H. Box, Albany Buildings, Victoria Street, S.W.
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- CHURCH LADS' BRIGADE. *Brigade Sec.*—W. M. Gee, Esq.
- CHURCH SCHOOLS COMPANY, Limited. *Secretary*—Wilfred D. Grant, Esq., M.A. *Assistant Sec.*—H. F. Wyatt, Esq.
- CHURCH OF ENGLAND BURIAL, FUNERAL, AND MOURNING REFORM ASSOCIATION. *Hon. Sec.*—Rev. F. Lawrence.
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Rev. F. Lawrence.

CHURCH OF ENGLAND SOCIETY FOR THE PROMOTION OF KIND-
NESS TO ANIMALS. *Hon. Sec.*—Rev. F. Lawrence.

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—Col. P. A. A. Twynam, C.B.

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Organising Sec.—Mrs. Sleight.

PAROCHIAL THIRD ORDER. *Secretary*—W. Fitzmaurice, Esq.

FOREIGN MISSIONS.

The Missionary work of the Church of England among the heathen is of comparatively recent date. In the settlement of Englishmen in North America indeed the Charters which King James I. granted to the Virginia Company were accompanied by orders for preaching the word of God, according to the doctrines and rites of the Church of England, both in the Colonies and among the savages bordering upon them. But the religious relations of the emigrants of all denominations with the natives in the northern colonies, and with the imported negro slaves in the southern, is not a bright passage in our early colonial history, and happily it need not be related here. The *Society for Promoting Christian Knowledge*, founded in 1698, devoted much of its means to sending clergymen to minister to our own colonists, and organizing religious and educational institutions among them. Its daughter *Society for the Propagation of the Gospel*, founded in 1701, prosecuted the same work, and was zealous for making its stations centres for missionary work among the natives in contact with them. The *Church Missionary Society* was founded in 1799 for direct missionary work among the heathen; but it is almost startling to find that in the earlier years of the present century it is probable that there was not a single clergyman of the Church of England acting among the heathen as the authorized agent of its missionary work.

The missionary work of the modern Church of England is included within the present century, and is one of the most striking features of that great revival of religious earnestness and zeal, for which the century is remarkable. We look back to the miraculous progress of the Church in the first four centuries, and the great conversions of the barbarian races in the fifth, and the wonderful successes of the Nestorian missionaries in Eastern Asia in the ninth and tenth centuries, as great periods of evangelization; but there has never been a time in which the gospel has been preached so widely over the world, and such multitudes have been gathered into the kingdom of Christ.

Taking a mean of various estimates, it is probable that the population of the globe is about 1,430,000,000, of whom Christians number 430,000,000

Mahommedans 172,000,000

Jews 8,000,000

Heathen 820,000,000

1,430,000,000

At what rate is Christianity progressing? There are three epochs at which the proportion of the Christian to the non-Christian inhabitants of the earth may be said to be approximately known: in A.D. 250, one to a hundred and forty-nine; in A.D. 1786, one to about three and four-sevenths; in A.D. 1886, one to about two and one-third. Not that direct evangelization has been the means of bringing about this increase; it is largely owing to the fact that the Christian races have proved themselves to be the most energetic and prolific, and to them the Empire of the world has accordingly fallen: no heathen race now plants colonies, founds kingdoms, peoples vacant lands. But the work of direct conversion of heathens is assuming brighter and brighter prospects; India, China, Japan, Central Africa are being rapidly opened up to Christian influences; and where those influences have been long at work the old heathenisms have been undermined, have lost their hold on the faith of the people, and are ready to vanish away. It is a Hindoo, the well-known Chunder Sen, who says, "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere." China and Japan seem to be going through the early stages of the same gradual transition. It is very possible that another generation or two will witness conversions as wholesale as those of the northern barbarians in the last days of the Roman Empire. See *Comparative Progress of Ancient and Modern Missions*, by the late Bishop of Durham (Lightfoot). *The English Church in other Lands*, by the Rev. Preb. Tucker; and see a remarkable article on Missions in the *Quarterly Review* for July 1886.

The *Society for Promoting Christian Knowledge*, among its many spheres of work, still continues to help largely in the work of missions (see p. 392).

The *Society for the Propagation of the Gospel* has dotted the world over with its missionary stations, still largely aiding the Colonies, but teaching them with gentle firmness to make themselves independent of external aid, and devoting a large portion of its energies and means to mission work among the heathen. Its report for 1896 states the number of ordained missionaries on its list, including eleven bishops, to be 769; that is to say, in Asia, 250; in Africa, 178; in Australia and the Pacific, 30; in North America, 226; in the West Indies, 45; and 40 in Europe. Of these 133 are natives labouring in Asia, and 43 in Africa. There are also in the various Missions about 2,900 lay teachers, 3,200 students in the Society's Colleges, and 38,000 children in the mission schools in Asia and Africa.

During the year 1895 the Society received £118,258, under the following heads :—

General Fund.—Collections, subscriptions, and donations, £81,333; legacies, £11,610; dividends, &c., £4,565; total £97,508. *Special Funds*, £20,750.

The Society has in connection with it a *Women's Mission Association for the Promotion of Female Education in India and other Heathen Countries*, founded in 1867. It has now Zenana Missions at Ahmednagar, Bombay, Dapoli, Kolapore, Calcutta, Cawnpore, Delhi, Roorkee, Madras, Trichinopoly, and Tanjore, in which about 4000 pupils are under instruction. In addition to the pupils in the Zenanas, and in the schools connected with the Zenana Missions, about 1000 girls are being taught in the 22 schools connected with the Association in Burmah, Japan, Madras, Madagascar, and South Africa, and 135 are maintained and educated in S.P.G. schools at the expense of members of the Association. One hundred and sixty-four teachers are now on the list of the Association.

The *Church Missionary Society* was founded in 1799. The total number of European missionaries on the Society's list on June 1, 1896, was 970, viz. 364 clergymen, 94 laymen, 299 wives of missionaries, and 213 women. There are also in the Society's service 338 native and country-born Clergymen, and 5,074 native lay teachers of all classes. Of the European missionaries 63 are honorary; 15 are partly honorary; 46 are supported, as to their personal expenses, by individual friends of the missionary or of the Society; and 108 by various bodies. Colonial Associations (New South Wales, Victoria, New Zealand, and Canada) connected with the Society, who have authority to select and train and send out missionaries, are responsible for the maintenance of thirty of the Society's missionaries. This number includes three clergymen and two ladies who were connected with the Wycliffe College (Toronto) Japan Mission, now absorbed by the Canadian C.M. Association. At the urgent request of the Canadian Association, a Deputation from the Parent Society visited the Dominion, and during the last three months of 1895 held numerous meetings in seven of the nine Dioceses of the ecclesiastical Province of Canada.

The Society's receipts during the financial year ending March 31, 1896, amounted to £261,153.

This society also has a special branch, the *Church of England Zenana Missionary Society*, founded in 1880, for the evangelization of the women of the East. The total number of ladies in Home connection is 203. Five of these are sent from Australia. There are also 90 Missionaries and

assistants in local connection, and 637 native Bible-women and teachers. In 1880 the income was £13,500; during the year ending March 31, 1896, the ordinary receipts were £32,106.

According to the latest returns published by the Society 5,311 pupils are receiving regular instruction in Zenanas, of which the Bible is an essential element, from our Missionaries and their assistants. Not less than 9,137 girls have been in attendance in 211 schools. Altogether the work is carried on in forty-nine stations. The Society has hospitals at Amritsar (St. Catherine's), Peshawar (the Duchess of Connaught), and Srinagar (John Bishop Memorial), besides several dispensaries, in a few cases having an in-patient department with a few beds. The missionaries are at present trained at the Training Home for the Mildmay Deaconesses' Institution at The Willows, Stoke Newington.

The *Home and Colonial Missionary Society's* missionary work is mainly performed by grants of money to Colonial Bishops, to enable them to multiply their clerical and educational agents.

The *South American Mission* is a development of the *Patagonian Mission*, founded in 1844, with which the name of Capt. Allen Gardiner was so honourably connected. In furtherance of its work the Bishopric of the Falkland Islands was founded in 1870. Its special work is to supply the ministrations of their own Church to numbers of our countrymen settled in various parts of South America, especially along the sea coast, and to carry the Gospel of our Lord Jesus Christ to the Indian tribes inhabiting the southern and central parts of that vast continent.

The *Universities' Mission to Central Africa* consists of two Bishops, twenty-five English and nine African clergy, twenty laymen, twenty-nine ladies, and 116 native readers and teachers—201 in all. Mission work of the ordinary kind is scattered over some 250,000 square miles. In the nurseries, schools, homes, and workshops about 2000 are being taught, and some 660 children are entirely supported by the Mission: and a census taken at Easter 1896 showed 1405 communicants, whilst the adherents numbered nearly 4000 more. The cost of the work in 1895 was £22,754; the average for each English worker being £288, and the cost of raising funds about $8\frac{1}{2}$ per cent. The Mission is occupied in three distinct branches of missionary work: (1) In Zanzibar Island with the released slaves captured and set free by the British cruisers; (2) on Lake Nyassa, one of the great sources of the slave trade; (3) mission stations on the mainland, Usambara to the N.W.; and (4) in the Rovuma district to the S.W.

SPECIAL MISSIONS.

Besides these more general Missionary Societies there are a considerable number of organizations for the promotion of Special Missions, of which we can do no more than give the names.

The Oxford Mission to Calcutta.	Capetown Mission.
Cambridge Mission to Delhi (in connection with the S.P.G.).	St. Hilda's Mission, Tokyo.
Bombay Mission.	Pongas Mission.
Indian Church Aid Association.	Melanesian Mission.
North China Mission.	Maritzburg Mission.
	Mackenzie Fund for Zululand.
	St. Andrew's University Mission, Tokyo.
	Hawaiian Mission.

The following are interesting attempts to establish friendly relations with branches of the Eastern Church, and to aid them in their revival.

Jerusalem Bishopric Mission Fund.	Association for the Furtherance of Christianity in Egypt.
Archbishop's Mission to the Assyrian Christians.	

CONTRIBUTIONS TO FOREIGN MISSIONS.

Canon Scott Robertson has for some years past compiled a summary of British contributions to Foreign Missionary Work (exclusive of dividends on capital, &c.). The following is his computation for 1895. The channels of contribution were :

Church of England Societies	£572,712
Joint Societies of Churchmen and Nonconformists	211,486
English and Welsh Nonconformist Societies	379,550
Scotch and Irish Presbyterian Societies	195,944
Roman Catholic Societies	15,879
Total for 1895	£1,375,571

Of this he estimates that about £678,455 came from members of the Church of England.

CONVOCATION BOARDS OF MISSIONS.

The Convocations of Canterbury and York have in recent years felt that the Church ought in some authoritative way to take cognizance of the subject of missions to the heathen, while not interfering with the action of the voluntary Societies which have been described. They have therefore each constituted a Board of Missions, and the Boards have appointed joint sub-committees. At present the committees are collecting information and preparing reports in which they propose to draw special attention to the following points: 1. The stages of organization reached by Church of England Missions throughout the world. 2. Information as to problems of the present day. 3. The relative position of Church of England Missions and those of other Christian bodies. 4. The openings, especially unoccupied fields, which the Church ought to seize. 5. Desiderata as to missionary literature. 6. Encouragements and discouragements in the mission field. It is hoped that the first general Report regarding the present condition of the mission field may be prepared in the course of 1892, for presentation to the two Boards.

ASSOCIATIONS FOR SUPPLYING AND TRAINING
MISSIONARIES.

There are several *Colleges* for the education and training of candidates for the missionary priesthood, and in every diocese there is a *Missionary Student Association* for raising funds to support one or more students at these Colleges. The Colleges are *St. Augustine's College, Canterbury*; the *Church Missionary College, Islington*; *St. Stephen's House, Oxford*; *St. Paul's Missionary College, Burgh*; *St. Peter and St. Paul's Missionary College, Dorchester on Thames*, and *St. Boniface Missionary College, and St. Denys, Warminster*.

DOCUMENTS, ETC.

THE BISHOP OF LINCOLN'S CASE.

THIS case involved and determined so many important questions that it seems desirable to give a brief history of it. On June 2, 1888, a Petition was presented to the Archbishop of Canterbury, asking for a citation to be issued calling upon the Bishop of Lincoln (Dr. King) to answer Articles alleging that he had offended against the Law Ecclesiastical by certain offences in regard to ritual.

On June 26, the Archbishop declined to issue the citation until assured by a competent Court that his coercive jurisdiction was applicable in the case.

A Petition on Appeal was then presented to the Privy Council, which was heard on July 20 and Aug. 8, 1888, the Bishop of Lincoln not appearing. The Judicial Committee of the Privy Council, presided over by the Lord Chancellor (Halsbury), with four judges, viz., Lords Herschell, Hobhouse, MacNaughten, and Sir Barnes Peacock, and five bishops as assessors, viz., the Bishops of London, Salisbury, Ely, Manchester, and Sodor and Man, allowed the appeal, AFFIRMING THAT THE ARCHBISHOP, ACTING ALONE, HAD JURISDICTION in the case.

On Jan. 4, 1889, the Archbishop issued the citation.

On Feb. 12, the Bishop of Lincoln appeared, under protest, before the Archbishop at Lambeth, with whom were sitting, as assessors, the Bishops of London, Winchester, Oxford, and Salisbury, and Sir J. P. Deane, Vicar-General.

The Bishop questioned the jurisdiction which his Grace proposed to exercise. He submitted that "IN ACCORDANCE WITH THE PRACTICE OF THE PRIMITIVE CHURCH, THE MOST PROPER METHOD FOR THE TRIAL OF A BISHOP IN SUCH CASES WOULD BE BEFORE THE METROPOLITAN WITH THE COMPROVINCIAL BISHOPS ; that a trial before the Archbishop, as sole judge, might impair the rightful position of his Grace's suffragans, both individually and in relation to

the province ; he therefore asked to be allowed to be heard by council on the point, whether his Grace's jurisdiction would not be more properly exercised by his Grace as Metropolitan with the advice and consent of the Bishops of the Province." The request to be heard by counsel on the question of jurisdiction was allowed. The question of jurisdiction was argued on seven days in March, and the Archbishop delivered judgment on May 11.

The Archbishop's very learned judgment entered into an historical examination of the whole question, which is too long to be inserted in this place. The actual judgment was as follows :—The Court finds that from the most ancient times of the Church the archiepiscopal jurisdiction in the case of suffragans has existed ; that in the Church of England it has been from time to time continuously exercised in various forms ; that nothing has occurred in the Church to modify that jurisdiction ; and that even if such jurisdiction could be used in Convocation for the trial of a Bishop, consistently with the ancient principle that in a synod bishops only could hear such a cause, it nevertheless remains clear that the Metropolitan has regularly exercised that jurisdiction both alone and with assessors. . . . There is no form of the exercise of the jurisdiction in this country which has been more examined into and is better attested and confirmed. The Court, therefore, although by an entirely different line of inquiry, has arrived at the same conclusion which was arrived at on purely legal principles by the unanimous judgment of the Lord High Chancellor, with four judges and five bishops, who constituted the Committee of Privy Council to advise her Majesty in Aug. 1888. **THE COURT DECIDES THAT IT HAS JURISDICTION** in this case, and therefore overrules the Protest.

In the course of the argument an objection was raised that a BISHOP IS NOT WITHIN THE SCOPE OF THE RUBRICS in the Book of Common Prayer, and does not offend against Ecclesiastical Law by neglecting to follow them. This was argued on July 23 and 24, 1889, and the Archbishop gave his judgment, that when a Bishop ministers in any office prescribed by the Prayer-Book, he is a minister bound to observe the directions given to the minister in the rubrics of such office.

THE TRIAL OF THE CASE ON ITS MERITS was taken in 1890, and judgment was delivered on Nov. 26. The Archbishop was assisted by the Bishops of London, Rochester, Hereford, Oxford, and Salisbury, and the Vicar-General (Sir J. P. Deane). The charges made by the Promoters were that the Bishop of Lincoln, in the church of St. Peter at Gowts, in the city of

Lincoln, on Dec. 4, 1887, while celebrating Holy Communion, allowed two lighted candles on the Communion-table; that he mixed water with the wine in the Communion cup, and administered the mixture to the communicants; that he stood on the western side of the table and faced the east while reading the Prayer of Consecration; that he permitted the *Agnus Dei* to be sung; that while pronouncing the Absolution and Benediction he made the sign of the cross with his hand; and that he took part in the ceremony of ablution as forming part of the Communion Service by pouring wine and water into the chalice and drinking it up in the face of the congregation. It was also charged that the Bishop had committed similar offences in the Cathedral at Lincoln on Dec. 18, 1887, and that he had on that occasion stood during the Communion Service on the west side of the holy table instead of on the north. It was further charged that he had, while reading the Prayer of Consecration, adopted the eastward position. The Bishop admitted most of the acts alleged against him, but maintained that they were lawful.

The Archbishop's judgment, like the previous one on the question of jurisdiction, entered into a learned examination of the history of the points of interest under consideration. The principal points of the judgment were as follows:—

The Force of Previous Decisions.—The Court had considered most carefully the decisions given in recent years on the several points at issue, but at the same time had not felt it right to evade the labour or escape the responsibility of examining each of the points afresh. In delivering this judgment, he was glad to say that all the assessors concurred in all the conclusions arrived at except one, and that on that one point there was only one dissentient.

The Mixed Chalice.—The Archbishop went at some length into the history of the practice, and said there could be no doubt that in the Eastern and Greek Church, except in Armenia, the custom was to mix water with the wine before the service, either at the credence or in the vestry. To mingle the cup before services was a matter of early usage in the West. If the putting of water in the wine were not unlawful, the administration of it could not be unlawful. The Court concluded that the Church of England had the same authority as any Church, Western or Eastern, to retain, change, or abolish ceremonies or rites of the Church created by man's authority. By this authority the mixing of the cup was removed from the Church. No reason had been shown for the abolition of the almost universal use of the mixed cup, and it was not within the competency of the

Court to make a new rule—in fact, a new rubric—which the order that a mixed cup should not be used would be. The Court decided that the mixing of the wine as part of the service, however, was against the law of the Church; but there was no ground for saying that the mixing of the cup beforehand was an ecclesiastical offence.

The Ablutions.—The rubric in this case turned generally on what was to be done with what remained after the Communion Service. If a conscientious scruple were entertained by the officiating clergyman as to carrying out the slight remnants of the chalice even into the vestry, this Court did not propose to override it, and could not hold that the minister who, after the service was ended and the benediction given, cleansed the vessels of all elements in a reverent way, without ceremony or prayer, before leaving the holy table, would thereby have subjected himself to penal consequences by so doing. This charge must therefore be dismissed.

The Eastward Position.—It was not charged as illegal that he stood in the eastward position, but that he stood in such wise that the manual acts could not be seen. The responsive plea of the Bishop was that he had no wish or intention to prevent the communicants from seeing him break the bread and take the cup in his hand. The plea did not deny that the manual acts were done out of the sight of the people; but it was said that that was unintentional. It was, therefore, for the Court to satisfy itself, first, whether the order of the Holy Communion required that the manual acts should be visible; and, secondly, whether the hiding of the acts without any wish or intention to do so constituted a transgression of the order. The Court entertained no doubt as to what the order required. It required the celebrant to take care that the manual acts should not by his position be rendered invisible to the bulk of the communicants, and the Court decided that the order of the Holy Communion required that the manual acts should be visible. The next question was whether the order of the Holy Communion requiring the manual acts to be visible, the hiding of those acts without wish or intention constituted a transgression of that order. The Court decided that in the mind of the minister there ought to be a wish and intention to do what was to be done. It was not merely that there should be no wish or intention not to do it, and he must therefore not hide the acts by doing that which might hide them; that he must not be so indifferent as to what the results might be of what he did. The Court, therefore, held that the Bishop of Lincoln had mistaken the true interpretation of the order of Holy Communion, and that the manual

acts must be performed so that they might be seen by the communicants.

The Agnus Dei.—Nothing turned on the statement that it was commonly called the *Agnus*. The words were sung by the choir in English, and formed the well-known hymn or anthem used in the Litany, as well as in the *Gloria in Excelsis*, the words being taken from the Bible. The question was whether the hymn so sung was an addition to the service in contravention of the ecclesiastical laws of England. In that case it must be either because it was illegal to introduce into the service of the Church any hymn or anthem not ordered by the rubric, or because it was illegal to introduce it in the particular place in which it was sung, or because of something in the words themselves rendering them unsuitable. On all these points the Court considered the singing of the anthem by the choir was not an illegal addition to the service.

The Lighted Candles.—In regard to this matter, the Court thought that while they ought to give full weight to previous decisions, the judgment in this case ought to be based upon the view which the Court took upon the whole of the evidence before them. Having examined from an historical point of view the cases that had been brought forward, in which the use of lights had been made the subject of litigation, and quoted the decisions of certain judges who held that the lighting of candles was not contrary to the Act of Uniformity, the Archbishop proceeded to consider the extent to which lights had been used in the English Church, arriving at the conclusion that between the years 1680 and 1750 the use of lights had been about equally balanced. On a full review of the whole subject, the Court did not find sufficient warranty for declaring that the law had been broken where two lighted candles, when not wanted for the purpose of giving light, stood upon the table during service.

The Cross in Benediction.—The Court found that there was no justification either in direction or usage for making the sign of the Cross in giving the final Benediction; that the action was a distinct ceremony, not “retained,” since it had not previously existed; and that, therefore, it was a ceremony additional to the ceremonies of the Church, according to the use of the Church of England. This ceremony was also an innovation which must be discontinued.

The Promoters APPEALED FROM THE JUDGMENT OF THE ARCHBISHOP to the Privy Council, and the appeal was argued at great length before a Committee of the Privy Council, consisting of the Lord Chancellor, Lord Hobhouse, Lord Esher (Master of the Rolls), Lord Herschell, Lord

Hannen, Sir Richard Couch, and Lord Shand, the Bishop of Lincoln not appearing in person or by counsel. The judgment of the Board was given on August 2, 1892.

The Committee of Council followed the example of the Archbishop in giving reasons for their decisions upon the various points submitted. The following are the principal points of the decision--

Historical Investigation not excluded.—Before dealing with any of the specific charges which are the subject of the Appeal, their Lordships think it right to notice an objection raised by Council as to the legitimacy of some of the considerations by which the Archbishop was influenced in arriving at his conclusions.

It has been urged that upon such subjects as the practice of the Primitive Church, the Ritual of the Eastern and Western Churches, the position of the Lord's Table, the position of the celebrant at the Table, and like questions, which are *ex hypothesi* beyond the reach of living memory, the Archbishop has consulted ancient authors, historical and theological works, pictures, engravings, and a variety of documents of which undoubtedly any careful and competent historian would avail himself, but which it is argued cannot legitimately be made use of in a Court of Justice, and upon which it is said no Judge is justified in placing any reliance in forming his judgment.

Their Lordships are of opinion that the objection is founded upon an erroneous view of the law. Where it is important to ascertain ancient facts of a public nature, the law does permit historical works to be referred to. It is impossible to contend that if in other respects the Archbishop's judgment was well founded, it could be invalidated by his having called to his aid for this purpose his own historical researches. Nor does it make the objection better that, instead of pronouncing *ex cathedra* what in his opinion was the history of such and such a practice, the Archbishop has disclosed in his Judgment the sources from which he derived his views.

The force of previous decisions.—With respect to some of the matters which have been the subject of debate in this appeal, it has been strongly urged that they have been conclusively determined by this Board, and that if the facts are found to be the same no further argument is permissible.

Whilst fully sensible of the weight to be attached to such decisions, their Lordships are at the same time bound to examine the reasons upon which the decisions rest, and to give effect to their own view of the law.

The Mixed Chalice.—Their Lordships consider that the Archbishop accurately states the law when he says that the

mixing of the wine in, and as part of, the service, is against the law of the Church, but that the use of a cup mixed beforehand does not constitute an ecclesiastical offence.

The Ablutions.—Their Lordships cannot think that what was done was intended to be anything but what it is alleged to have been, namely, a reverent consumption of the remnants of the consecrated elements in accordance with the Book of Common Prayer, or that there is any reason to regard it as an additional and therefore unlawful ceremony.

The Agnus Dei.—The hymn, which was sung in English, consists of words taken out of the Bible, and unless there be something to make the singing of that particular hymn at that time alleged in the charge unlawful, the argument must go to the full extent of making all hymns or psalms sung during the service in the English Church an unlawful addition to such service.

Considering the ordinary mode in which the Sacrament is administered to each communicant, and the number who may either have received or be waiting to receive the elements, their Lordships cannot differ from the Archbishop that it was a "due time" for singing a hymn.

If hymns and anthems are lawful at this point in the service, it cannot be said that the *Agnus Dei* is otherwise than appropriate. Although the words are not in their combination taken out of Scripture, they combine two separate passages of Scripture, and are found in more places than one in the Book of Common Prayer. They have direct reference to the great event commemorated in the Sacrament, and they are not likely to be abused to any kind of idolatrous adoration except by those who would make for themselves other opportunities for it.

Exemption from Rubrics.—Their Lordships are not able to attach any definite meaning to the phrase that the Respondent was officiating as Bishop. If it is sought to be argued that his position as Bishop made any difference in his responsibility from that which would attach to any other clergyman not being the incumbent, their Lordships are not prepared to adopt such a view.

Monition.—Finally, it is necessary to say that their Lordships do not concur in the suggestion made at the Bar that upon those parts of the case, as regards which an ecclesiastical offence was found to be proved, the Archbishop was under a legal obligation to issue a monition. The promoters of a suit have, it is said, a right, where they have succeeded in establishing a breach of the law, to insist upon sentence being pronounced, even if it be only a monition not to repeat the offence. Their Lordships are of opinion that the pro-

moters have no such right. If the Archbishop has satisfied himself that the offence will not be repeated, he is entitled to accept the assurance of future submission, and is not bound to inflict a penalty, and a monition is a penalty. The appeal was therefore dismissed on all points.

The Eastward Position.—Their Lordships cannot think that the rubric renders it obligatory on a clergyman who thinks it desirable during the prayer of consecration to stand at the side of the table which now ordinarily faces eastward to stand during the earlier part of the service at a different part of the table. Their Lordships are not to be understood as indicating an opinion that it would be contrary to the law to occupy a position at the north end of the table when saying the opening prayers. All that they determine is that it is not an ecclesiastical offence to stand at the northern part of the side which faces eastwards.

Altar Lights.—The Bishop's Responsive Plea, in which he submits that the existence of the two lighted candles on the table throughout the celebration is lawful, and in which he admits that he made no objection, does not add anything to the case made against him. No authority was cited to show that his not making such objection constitutes an ecclesiastical offence, and their Lordships are of opinion that it does not.

A full report of the arguments of counsel, and of the judgments, will be found in *The Law Reports*.

THE PAPAL BULL ON ENGLISH ORDERS.

THE recent Bull of Pope Leo XIII. and the Reply of the English Archbishops are of so great importance and general interest, that it has been thought desirable to reprint them here. The authorized translation, entitled "Letter Apostolic of his Holiness Leo XIII., by Divine Providence Pope, concerning Anglican Orders," is published in London by Burns and Oates (Limited):—

"LEO, BISHOP.

SERVANT OF THE SERVANTS OF GOD.
IN PERPETUAL REMEMBRANCE.

"We have dedicated to the welfare of the noble English nation no small portion of the Apostolic care and charity by which, helped by His grace, We endeavour to fulfil the office and follow in the footsteps of '*the great Shepherd of the sheep*,'¹ Our Lord Jesus Christ. The Letter, which last year we sent to '*the English seeking the Kingdom of Christ in the unity of the faith*,'² is a special witness of Our goodwill towards England. In it we recalled the memory of the ancient union of her people with Mother Church, and We strove to hasten the day of a happy reconciliation by stirring up men's hearts to offer diligent prayer to God. And, again, more recently, when it seemed good to Us to treat more fully the Unity of the Church in a general Letter, England had not the last place in Our mind, in the hope that Our teaching might both strengthen Catholics and bring the saving light to those divided from Us.

"It is pleasing to acknowledge the generous way in which Our zeal and plainness of speech, inspired by no mere human motives, have met the approval of the English people; and this testifies not less to their courtesy than to the solicitude of many for their eternal salvation.

SECTION I.—*Reasons for Re-opening the Question.*²

"With the same mind and intention, We have now determined to turn Our consideration to a matter of no less import-

¹ Heb. xiii. 2.

² These paragraph headings have been introduced for the convenience of the English reader.

ance, which is closely connected with the same subject and with Our desires. For an opinion already prevalent, confirmed more than once by the action and constant practice of the Church, maintained that when in England, shortly after it was rent from the centre of Christian unity, a new rite for conferring Holy Orders was publicly introduced under Edward VI., the true Sacrament of Orders, as instituted by Christ, lapsed, and with it the hierarchical succession. For some time, however, and in these last years especially, a controversy has sprung up as to whether the Sacred Orders conferred according to the Edwardine Ordinal possessed the nature and effect of a sacrament; those in favour of the absolute validity, or of a doubtful validity, being not only certain Anglican writers, but some few Catholics, chiefly non-English. The consideration of the excellency of the Christian priesthood moved Anglican writers in this matter, desirous as they were that their own people should not lack the twofold power over the Body of Christ. Catholic writers were impelled by a wish to smooth the way for the return of Anglicans to holy unity. Both, indeed, thought that in view of studies brought up to the level of recent research, and of new documents rescued from oblivion, it was not inopportune to re-examine the question by Our authority. And We, not disregarding such desires and opinions, and, above all, obeying the dictates of Apostolic charity, have considered that nothing should be left untried that might in any way tend to preserve souls from injury or procure their advantage.

SECTION 2.—*Prescribed Method of Examination.*

"It has, therefore, pleased Us to graciously permit the cause to be re-examined, so that through the extreme care taken in the new examination all doubt, or even shadow of doubt, should be removed for the future. To this end We commissioned a certain number of men noted for their learning and ability, whose opinions in this matter were known to be divergent, to state the grounds of their judgments in writing. We then, having summoned them to Our person, directed them to interchange writings and further to investigate and discuss all that was necessary for a full knowledge of the matter. We were careful also that they should be able to re-examine all documents bearing on this question which were known to exist in the Vatican archives, to search for new ones, and even to have at their disposal all acts relating to this subject which are preserved by the Holy Office—or as it is called the *Supreme Council*—and to consider whatever had up to this time been adduced by learned men on both sides. We ordered them, when

prepared in this way, to meet together in special sessions. These to the number of twelve were held under the presidency of one of the Cardinals of the Holy Roman Church appointed by Ourselves, and all were invited to free discussion. Finally We directed that the acts of these meetings, together with all other documents, should be submitted to Our Venerable Brethren, the Cardinals of the same Council, so that when all had studied the whole subject, and discussed it in Our presence, each might give his opinion.

SECTION 3.—*Previous Decisions, Julius III. and Paul IV.*

“This order for discussing the matter having been determined upon, it was necessary, with a view to forming a true estimate of the real state of the question, to enter upon it, after careful inquiry as to how the matter stood in relation to the prescription and settled custom of the Apostolic See, the origin and force of which custom it was undoubtedly of great importance to determine. For this reason, in the first place, the principal documents in which Our Predecessors, at the request of Queen Mary, exercised their special care for the reconciliation of the English Church were considered. Thus Julius III. sent Cardinal Reginald Pole, an Englishman, and illustrious in many ways, to be his Legate *a latere* for the purpose ‘*as his angel of peace and love*,’ and gave him extraordinary and unusual mandates or faculties and directions for his guidance. These Paul IV. confirmed and explained. And here, to interpret rightly the force of these documents, it is necessary to lay it down as a fundamental principle that they were certainly not intended to deal with an abstract state of things, but with a specific and concrete issue. For since the faculties given by these Pontiffs to the Apostolic Legate had reference to England only, and to the state of religion therein, and since the rules of action were laid down by them at the request of the said Legate, they could not have been mere directions for determining the necessary conditions for the validity of ordinations in general. They must pertain directly to providing for Holy Orders in the said kingdom, as the recognized condition of the circumstances and times demanded. This, besides being clear from the nature and form of the said documents, is also obvious from the fact that it would have been altogether irrelevant to thus instruct the Legate—one whose learning had been conspicuous in the Council of Trent—as to the conditions necessary for the bestowal of the Sacrament of Orders.

“To all rightly estimating these matters it will not be difficult to understand why, in the Letters of Julius III.,

issued to the Apostolic Legate on March 8, 1554, there is a distinct mention, first of those who '*rightly and lawfully promoted*' might be maintained in their orders; and then of others who, '*not promoted to Sacred Orders*' might '*be promoted if they were found to be worthy and fitting subjects.*' For it is clearly and definitely noted, as indeed was the case, that they were two classes of men: the first, those who had really received Sacred Orders, either before the secession of Henry VIII., or, if after it and by ministers infected by error and schism, still according to the accustomed Catholic rite; the second, those who were initiated according to the Edwardine Ordinal, who on that account could be '*promoted,*' since they had received an ordination which was null. And that the mind of the Pope was this and nothing else is clearly confirmed by the letter of the said Legate (January 29, 1555), sub-delegating his faculties to the Bishop of Norwich. Moreover, what the Letters of Julius III. themselves say about freely using the Pontifical faculties, even in behalf of those who had received their consecration '*minus rite and not according to the accustomed form of the Church,*' is to be especially noted. By this expression those only could be meant who had been consecrated according to the Edwardine rite, since besides it and the Catholic form there was then no other in England.

"This becomes even still clearer when we consider the legation which, on the advice of Cardinal Pole, the Sovereign Princes, Philip and Mary, sent to the Pope in Rome in the month of February, 1555. The Royal ambassadors—three men, '*most illustrious and endowed with every virtue,*' of whom one was Thomas Thirlby, Bishop of Ely—were charged to inform the Pope more fully as to the religious condition of the country, and especially to beg that he would ratify and confirm what the Legate had been at pains to effect, and had succeeded in effecting, towards the reconciliation of the kingdom with the Church. For this purpose all the necessary written evidence and the pertinent parts of the new Ordinal were submitted to the Pope. The Legation having been splendidly received, and their evidence having been '*diligently discussed*' by several of the Cardinals, '*after mature deliberation,*' Paul IV. issued his Bull *Praeclara carissimi* on June 20 of that same year. In this, whilst giving full force and approbation to what Pole had done, it is ordered in the matter of the Ordinations as follows :—

" '*Those who have been promoted to Ecclesiastical Orders . . . by any one but by a Bishop validly and lawfully ordained are bound to receive those Orders again.*'

But who those Bishops not '*validly and lawfully ordained*' were had been made sufficiently clear by the foregoing documents and the faculties used in the said matter by the Legate : those, namely, who have been promoted to the Episcopate, as others to other Orders '*not according to the accustomed form of the Church,*' or, as the Legate himself wrote to the Bishop of Norwich, '*the form and intention of the Church*' not having been observed. These were certainly those promoted according to the new form of rite, to the examination of which the Cardinals specially deputed had given their careful attention. Neither should the passage much to the point in the same Pontifical Letter be overlooked where, together with others needing dispensation, are enumerated those '*who had obtained as well orders as benefices nulliter et de facto.*' For to obtain orders *nulliter* means this same as by an act null and void, that is *invalid*, as the very meaning of the word and as common parlance require. This is especially clear when the word is used in the same way about orders as about '*ecclesiastical benefices.*' These, by the undoubted teaching of the sacred canons, were clearly null if given with any vitiating defect. Moreover, when some doubted as to who, according to the mind of the Pontiff, could be called and considered Bishops '*validly and lawfully ordained,*' the said Pope shortly after, on October 30, issued further Letters in the form of a Brief, and said :—

" ' *We, wishing to remove the doubt and to opportunely provide for the peace of conscience of those who during the schism were promoted to Orders, by expressing more clearly the mind and intention which We had in the aforesaid Letters, declare that only those Bishops and Archbishops who were not ordained and consecrated in the form of the Church cannot be said to have been validly and lawfully ordained.*' "

Unless this declaration had applied to the actual case in England, that is to say, to the Edwardine Ordinal, the Pope would certainly have done nothing by these last Letters for the removal of doubt and the restoration of peace of conscience. Further, it was in this sense that the Legate understood the documents and commands of the Apostolic See and duly and conscientiously obeyed them ; and the same was done by Queen Mary and the rest who helped to restore Catholicism to its former state.

SECTION 4.—*Invariable Practice of the Holy See.*

" The authority of Julius III. and of Paul IV. which we have quoted, clearly shows the origin of that practice which has been observed without interruption for more than three centuries, that Ordinations conferred according to the

Edwardine rite should be considered null and void. This practice is fully proved by the numerous cases of absolute re-ordination according to the Catholic rite even in Rome. In the observance of this practice we have a proof directly affecting the matter in hand. For if by any chance doubt should remain as to the true sense in which these Pontifical documents are to be understood, the principle holds good that '*Custom is the best interpreter of law.*' Since in the Church it has ever been a constant and established rule that it is sacrilegious to repeat the Sacrament of Order, it never could have come to pass that the Apostolic See should have silently acquiesced and tolerated such a custom. But not only did the Apostolic See tolerate this practice, but approved and sanctioned it as often as any particular case arose which called for its judgment in the matter. We adduce two facts of this kind out of many which have from time to time been submitted to the Supreme Council of the Holy Office. The first was (in 1684) of a certain French Calvinist, and the other (in 1704) of John Clement Gordon, both of whom had received their Orders according to the Edwardine ritual. In the first case, after a searching investigation, the consultors, not a few in number, gave in writing their answers—or, as they call it, their *vota*—and the rest unanimously agreed with their conclusion, '*for the invalidity of the Ordination,*' and only on account of reasons of opportuneness did the Cardinals deem it well to answer by a '*dilata*' [viz. not to formulate the conclusion at the moment]. The same documents were called into use and considered again in the examination of the second case, and additional written statements of opinion were also obtained from consultors, and the most eminent doctors of the Sorbonne and of Douai were likewise asked for their opinion. No safeguard, which wisdom and prudence could suggest to insure the thorough sifting of the question, was neglected.

SECTION 5.—*Decree of Clement XI. and its Importance.*

"And here it is important to observe, that although Gordon himself, whose case it was, and some of the consultors had adduced, amongst the reasons which went to prove the invalidity, the Ordination of Parker, according to their own ideas about it, in the delivery of the decision this reason was altogether set aside, as documents of incontestable authenticity prove. Nor, in pronouncing the decision, was weight given to any other reason than the '*defect of form and intention*'; and in order that the judgment concerning this form might be more certain and complete, precaution was taken that a copy of the Anglican Ordinal should be submitted to

examination, and that with it should be collated the Ordination forms gathered together from the various Eastern and Western rites. Then Clement XI. himself, with the unanimous vote of the Cardinals concerned, on the '*Feria V.*'¹ April 17, 1704, decreed :—

" 'John Clement Gordon shall be ordained from *the beginning and unconditionally* to all the Orders, even Sacred Orders, and chiefly of priesthood, and in case he has not been confirmed he shall first receive the Sacrament of Confirmation.'

It is important to bear in mind that this judgment was in no wise determined by the omission of the *tradition of instruments*, for in such a case, according to the established custom, the direction would have been to repeat the Ordination *conditionally*; and still more important it is to note that the judgment of the Pontiff applies universally to all Anglican Ordinations, because, although it refers to a particular case, it is not based upon any reason special to that case, but upon the defect of form, which defect equally affects all these Ordinations: so much so, that when similar cases subsequently came up for decision the same decree of Clement XI. was quoted as the *norma*.

SECTION 6.—*The Question already Definitely Settled.*

"Hence it must be clear to every one that the controversy lately revived had been already definitely settled by the Apostolic See, and that it is to the insufficient knowledge of these documents that we must perhaps attribute the fact that any Catholic writer should have considered it still an open question. But, as We stated at the beginning, there is nothing We so deeply and ardently desire as to be of help to men of good will, by showing them the greatest consideration and charity. Wherefore We ordered that the Anglican Ordinal, which is the essential point of the whole matter, should be once more most carefully examined.

SECTION 7.—*The Anglican Ordinal.*

"In the examination of any rite for the effecting and administering of Sacrament, distinction is rightly made between the part which is *ceremonial* and that which is *essential*, usually called the *matter and form*. All know that the Sacra-

¹ The term "*Feria V.*" here used has a technical value. Ordinary meetings of the Supreme Council for the ratification of decrees usually take place on the Wednesdays, and are marked "*Feria IV.*" But the special and solemn sessions which, in matters of graver import, are held in the presence and under the presidency of the Pope himself, who thus in a special way makes the decisions his own, take place on Thursdays, and are marked "*Feria V.*"

ments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect, and effect the grace which they signify. Although the signification ought to be found in the whole essential rite—that is to say, in the matter and form—it still pertains chiefly to the form; since the matter is the part which is not determined by itself, but which is determined by the form. And this appears still more clearly in the Sacrament of Orders, the matter of which, in so far as We have to consider it in this case, is the imposition of hands, which indeed by itself signifies nothing definite, and is equally used for several Orders and for Confirmation. But the words which until recently were commonly held by Anglicans to constitute the proper form of priestly Ordination—namely, ‘*Receive the Holy Ghost*’—certainly do not in the least definitely express the Sacred Order of Priesthood, or its grace and power, which is chiefly the power ‘*of consecrating and of offering the true body and blood of the Lord*’ (Council of Trent, sess. xxiii. *de Sacr. Ord.*, can. 1) in that sacrifice which is no ‘*nude commemoration of the sacrifice offered on the Cross*’ (*Ibid.* sess. xxii. *de Sacrif. Missae*, can. 3). This form had indeed afterwards added to it the words ‘*for the office and work of a priest*,’ etc.; but this rather shows that the Anglicans themselves perceived that the first form was defective and inadequate. But even if this addition could give to the form its due signification, it was introduced too late, as a century had already elapsed since the adoption of the Edwardine Ordinal, for, as the Hierarchy had become extinct, there remained no power of ordaining. In vain has help been recently sought for the plea of the validity of Orders from the other prayers of the same Ordinal. For, to put aside other reasons which show this to be insufficient for the purpose in the Anglican rite, let this argument suffice for all: from them has been deliberately removed whatever sets forth the dignity and office of the priesthood in the Catholic rite. That form consequently cannot be considered apt or sufficient for the Sacrament which omits what it ought essentially to signify.

“The same holds good of Episcopal Consecration. For to the formula ‘*Receive the Holy Ghost*,’ not only were the words ‘*for the office and work of a Bishop*,’ etc., added at a later period, but even these, as we shall presently state, must be understood in a sense different to that which they bear in the Catholic rite. Nor is anything gained by quoting the prayer of the preface ‘*Almighty God*,’ since it in like manner has been stripped of the words which denote the *summum sacerdotium*. It is not here relevant to examine whether the

Episcopate be a completion of the priesthood or an Order distinct from it, or whether when bestowed, as they say *per saltum*, on one who is not a priest, it has or has not its effect. But the Episcopate undoubtedly by the institution of Christ most truly belongs to the Sacrament of Orders, and constitutes the sacerdotium in the highest degree—namely, that which by the teaching of the Holy Fathers and our liturgical customs is called the ‘*summum sacerdotium, sacri ministerii summa.*’ So it comes to pass that, as the Sacrament of Orders and the true sacerdotium of Christ were utterly eliminated from the Anglican rite, and hence the sacerdotium is in no wise conferred truly and validly in the Episcopal consecration of the same rite, for the like reason, therefore, the Episcopate can in no wise be truly and validly conferred by it; and this the more so because among the first duties of the Episcopate is that of ordaining ministers for the Holy Eucharist and sacrifice.

SECTION 8.—*The Mind and Aim of those who Composed the Anglican Ordinal.*

“For the full and accurate understanding of the Anglican Ordinal, besides what we have noted as to some of its parts, there is nothing more pertinent than to consider carefully the circumstances under which it was composed and publicly authorized. It would be tedious to enter into details, nor is it necessary to do so, as the history of that time is sufficiently eloquent as to the animus of the authors of the Ordinal against the Catholic Church, as to the abettors whom they associated with themselves from the heterodox sects, and as to the end they had in view. Being fully cognizant of the necessary connection between faith and worship, between ‘*the law of believing and the law of praying*,’ under a pretext of returning to the primitive form, they corrupted the liturgical order in many ways to suit the errors of the reformers. For this reason in the whole Ordinal not only is there no clear mention of the sacrifice, of consecration, of the sacerdotium, and of the power of consecrating and offering sacrifice, but, as we have just stated, every trace of these things, which had been in such prayers of the Catholic rite as they had not entirely rejected, was deliberately removed and struck out. In this way the native character—or spirit as it is called—of the Ordinal clearly manifests itself. Hence, if vitiated in its origin, it was wholly insufficient to confer Orders, it was impossible that in the course of time it could become sufficient since no change had taken place. In vain those who, from the time of Charles I., have attempted to hold some kind of sacrifice or of priesthood, have made some additions to the

Ordinal. In vain also has been the contention of that small section of the Anglican body formed in recent times, that the said Ordinal can be understood and interpreted in a sound and orthodox sense. Such effects, We affirm, have been and are made in vain, and for this reason, that any words in the Anglican Ordinal, as it now is, which lend themselves to ambiguity, cannot be taken in the same sense as they possess in the Catholic rite. For once a new rite has been initiated in which, as we have seen, the Sacrament of Orders is adulterated or denied, and from which all idea of consecration and sacrifice has been rejected, the formula, '*Receive the Holy Ghost*,' no longer holds good; because the Spirit is infused into the soul with the grace of the Sacrament, and the words, '*for the office and work of a priest or Bishop*' and the like no longer hold good, but remain as words without the reality which Christ instituted.

"Several of the more shrewd Anglican interpreters of the Ordinal have perceived the force of this argument, and they openly urge it against those who take the Ordinal in a new sense and vainly attach to the Orders conferred thereby a value and efficacy which they do not possess. By this same argument is refuted the contention of those who think that the prayer '*Almighty God, giver of all good things*,' which is found at the beginning of the ritual action, might suffice as a legitimate form of Orders, even in the hypothesis that it might be held to be sufficient in a Catholic rite approved by the Church.

SECTION 9.—*Catholic Doctrine of Intention.*

"With this inherent *defect of form* is joined the *defect of invention*, which is equally essential to the Sacrament. The Church does not judge about the mind and intention in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it. When any one has rightly and seriously made use of the due form and the matter requisite for effecting or conferring the Sacrament, he is considered by the very fact to do what the Church does. On this principle rests the doctrine that a Sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite be employed. On the other hand, if the rite be changed, with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what by the institution of Christ belong to the nature of the Sacrament, then it is clear that not only is the necessary intention wanting to the Sacrament, but that the intention is adverse to and destructive of the Sacrament.

SECTION 10.—*Decision of the Holy Office and Pope's Final Decree.*

"All these matters have been long and carefully considered by Ourselves and by Our Venerable Brethren, the Judges of the Supreme Council, of whom it has pleased Us to call a special meeting upon the '*Feria V.*' the 16th day of July last, upon the solemnity of Our Lady of Mount Carmel. They with one accord agreed that the question laid before them had been already adjudicated upon with full knowledge of the Apostolic See, and that this renewed discussion and examination of the issues had only served to bring out more clearly the wisdom and accuracy with which that decision had been made. Nevertheless We deemed it well to postpone a decision in order to afford time, both to consider whether it would be fitting or expedient that We should make a fresh authoritative declaration upon the matter, and to humbly pray for a fuller measure of Divine guidance. Then, considering that this matter of practice, although already decided, had been by certain persons, for whatever reason, recalled into discussion, and that thence it might follow that a pernicious error would be fostered in the minds of many who might suppose that they possessed the Sacrament and effects of Orders, where these are nowise to be found, it has seemed good to Us in the Lord to pronounce Our Judgment.

"Wherefore, strictly adhering in this matter to the decrees of the Pontiffs, Our Predecessors, and confirming them most fully, and, as it were, renewing them by Our Authority, of Our own motion and certain knowledge, we pronounce and declare that Ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void.

"It remains for Us to say, that even as We have entered upon the elucidation of this grave question in the name and in the love of the *Great Shepherd*, in the Same We appeal to those who desire and seek with a sincere heart the possession of a hierarchy and of Orders. Perhaps until now aiming at the greater perfection of Christian virtue, and searching more devoutly the Divine Scriptures, and redoubling the fervour of their prayers, they have nevertheless hesitated in doubt and anxiety to follow the voice of Christ, which so long has interiorly admonished them. Now they see clearly whither He in His goodness invites them and wills them to come. In returning to His one only fold, they will obtain the blessings which they seek, and the consequent helps to salvation of which He has made the Church the dispenser, and, as it were, the constant guardian and promoter of His

Redemption amongst the nations. Then, indeed, '*they shall draw waters in joy from the fountains of the Saviour,*' His wondrous Sacraments, whereby His faithful souls have their sins truly remitted, and are restored to the friendship of God, are nourished and strengthened by the Heavenly Bread, and abound with the most powerful aids for their eternal salvation. May the God of peace, the God of all consolation, in His infinite tenderness enrich and fill with all these blessings those who truly yearn for them. We wish to direct Our exhortations and Our desires in a special way to those who are ministers of religion in their respective communities. They are men who from their very office take precedence in learning and authority, and who have at heart the glory of God and the salvation of souls. Let them be the first in joyfully submitting to the Divine call, and obey it and furnish a glorious example to others. Assuredly with an exceeding great joy their Mother, the Church, will welcome them and will cherish with all her love and care those whom the strength of their generous souls has amidst many trials and difficulties led back to her bosom. Nor could words express the recognition which this devoted courage will win for them from the assemblies of the brethren throughout the Catholic world, or what hope of confidence it will merit for them before Christ as their Judge, or what reward it will obtain from Him in the Heavenly Kingdom! And We ourselves in every lawful way shall continue to promote their reconciliation with the Church in which individuals and masses, as We ardently desire, may find so much for their imitation. In the meantime, by the tender mercy of the Lord Our God, We ask and beseech all to strive faithfully to follow in the open path of Divine Grace and Truth.

"We decree that these Letters and all things contained therein shall not be liable at any time to be impugned or objected to by reason of fault or any other defect whatsoever of subreption or obreption or of Our intention, but are and shall be always valid and in force, and shall be inviolably observed both juridically and otherwise, by all of whatsoever degree and pre-eminence; declaring null and void anything which in these matters may happen to be contrariwise attempted, whether wittingly or unwittingly, by any person whatsoever, by whatsoever authority or pretext, all things to the contrary notwithstanding.

"We will that there shall be given to copies of these Letters, even printed, provided that they be signed by a notary and sealed by a person constituted in ecclesiastical dignity, the same credence that would be given to the expression of Our will by the showing of these presents.

"Given at Rome, at St. Peter's, in the year of the Incarnation of Our Lord, one thousand eight hundred and ninety-six, on the Ides of September in the nineteenth year of our Pontificate.

"C. CARD. DE RUGGIERO.

"A. CARD. BIANCHI,
PRO-DATARIUS.

"VISA.

OFFICIAL OF DESPATCH DE CURIA: J. DELI' AQUILA
VISCONTI.

"In Place of + the Seal

"Registered in the Secretariate of Briefs,
"I. CUGNONI."

TRANSLATION.

ANSWER TO THE APOSTOLIC LETTER OF POPE LEO XIII.
ON ENGLISH ORDINATIONS.

*To the whole body of Bishops of the Catholic Church, from the
Archbishops of England, Greeting.*

I. IT is the fortune of our office that often, when we would fain write about the common salvation, an occasion arises for debating some controverted question which cannot be postponed to another time. This certainly was recently the case when in the month of September last there suddenly arrived in this country from Rome a letter, already printed and published, which aimed at overthrowing our whole position as a Church. It was upon this letter that our minds were engaged with the attention it demanded, when our beloved brother Edward, at that time Archbishop of Canterbury, Primate of All England and Metropolitan, was in God's Providence taken from us by sudden death. In his last written words he bequeathed to us the treatment of the question which he was doubtless himself about to treat with the greatest learning and theological grace. It has, therefore, seemed good to us, the Archbishops and Primates of

England, that this answer should be written, in order that the truth on this matter might be made known both to our venerable brother Pope Leo XIII., in whose name the letter from Rome was issued, and also to all other Bishops of the Christian Church settled throughout the world.

II. The duty, indeed, is a serious one ; one which cannot be discharged without a certain deep and strong emotion. But since we firmly believe that we have been truly ordained by the Chief Shepherd to bear a part of His tremendous office in the Catholic Church, we are not at all disturbed by the opinion expressed in that letter. So we approach the task which is of necessity laid upon us "in the spirit of meekness" ; and we deem it of great importance to make plain for all time our doctrine about holy orders and other matters pertaining to them, than to win a victory in controversy over a sister Church of Christ. Still it is necessary that our answer be cast in a controversial form, lest it be said by any one, that we have shrunk from the force of the arguments put forward on the other side.

III. There was an old controversy, but not a bitter one, with respect to the form and matter of holy orders, which has arisen from the nature of the case, inasmuch as it is impossible to find any tradition on the subject coming from our Lord or His Apostles, except the well-known example of prayer with laying-on of hands. But little is to be found bearing on this matter in the decrees of Provincial Councils, and nothing certain or decisive in those of Œcumenical and General Assemblies.

Nor, indeed, does the Council of Trent, in which our Fathers took no part, touch the subject directly. Its passing remark about the laying-on of hands (session xiv. *On extreme unction*, chap. iii.), and its more decided utterance on the force of the words "Receive the Holy Ghost," which it seems to consider the form of order (session xxiii. *On the Sacrament of Order*, canon 4), are satisfactory enough to us, and certainly are in no way repugnant to our feelings.

There has been a more recent and a more bitter controversy on the validity of Anglican ordinations, into which theologians on the Roman side have thrown themselves with eagerness, and in doing so have, for the most part, imputed to us various crimes and defects. There are others, and those not the least wise among them, who, with a nobler feeling, have undertaken our defence. But no decision of the Roman pontiffs, fully supported by arguments, has ever before appeared, nor has it been possible for us, while we knew that the practice of re-ordaining our priests clearly prevailed (though this practice has not been without exception), to learn

on what grounds of defect they were re-ordained. We knew of the unworthy struggles about Formosus, and the long vacillations about heretical, schismatic, and simoniacal ordinations. We had access to the letter of Innocent III. on the necessity of supplying unction and the Decree of Eugenius IV. for the Armenians; we had the historical documents of the sixteenth century, though of these many are unknown even to the present day; we had various decisions of later Popes, Clement XI. and Benedict XIV., but those of Clement were couched in general terms, and therefore uncertain. We had also the Roman Pontifical as reformed from time to time, but, as it now exists, so confusedly arranged as to puzzle rather than enlighten the minds of inquirers. For if any one considers the rite *Of the ordination of a Presbyter*, he sees that the proper laying-on of hands stands apart from the utterance of the form. He also cannot tell whether the man, who in the rubrics is called "ordained," has really been ordained, or whether the power which is given at the end of the office by the words, "Receive ye the Holy Ghost; whose sins thou shalt have remitted they are remitted unto them, and whose sins thou shalt have retained they are retained," with the laying-on of Pontifical hands, is a necessary part of the priesthood (as the Council of Trent seems to teach¹) or not necessary. In like manner if any one reads through the rite *Of the consecration of an elect as Bishop*, he will nowhere find that he is called "Bishop" in the prayers and benedictions referring to the man to be consecrated, or that "Episcopate" is spoken of in regard to him.² As far as the prayers are concerned the term "Episcopate" occurs for the first time in the Mass during the consecration.

From these documents, therefore, so obviously discordant and indefinite, no one, however wise, could extract with certainty what was considered by the Roman Pontiffs to be truly essential and necessary to holy orders.

IV. Thus our most venerable brother in his letter dated September 13th, which begins with the words *Apostolicæ curæ*, has approached this question after a manner hitherto unexampled, although the arguments urged by him are sufficiently old. Nor do we desire to deny that in entering upon this controversy he has consulted the interests of the Church

¹ Sess. xxiii. *On the Sacrament of Order*, canon 1, where a certain power of consecrating and offering is claimed for the priesthood together with one of remitting and retaining sins. Cp. *ib.* chap. i. See below chaps. xv. and xix.

² "Episcopal chair" is mentioned in the blessing after unction,

and of the truth in throwing over the very vain opinion about the necessity of the delivery of the "instruments," which was nevertheless widely accepted by scholastic theologians from the time of St. Thomas Aquinas up to that of Benedict XIV., and even up to the present day. At the same time he has done well in neglecting other errors and fallacies, which for our part also we shall neglect in this reply, and in regard to which we hope that theologians on the Roman side will follow his example and neglect them for the future.

V. The whole judgment therefore hinges on two points—namely, on the practice of the Court of Rome and the form of the Anglican rite, to which is attached a third question, not easy to separate from the second, on the intention of our Church. We will answer at once about the former, though it is, in our opinion, of less importance.

VI. As regards the practice of the Roman Court and Legate in the sixteenth century, although the Pope writes at some length, we believe that he is really as uncertain as ourselves. We see that he has nothing to add to the documents which are already well known, and that he quotes and argues from an imperfect copy of the letter of Paul IV., *Praeclara carissimi*. Where, for example, are the faculties granted to Pole after August 5, 1553, and before March 8, 1554, which Julius confirms in his letter of the latter date, to be "freely used" in respect to orders received with any irregularity or failure in the accustomed form, but does not detail and define? Without these faculties the "rules of action" to be observed by Pole are imperfectly known. For the distinction made in the letters of both those dates between men "promoted" and "not promoted," to which the Pope refers, does not seem to touch the position of the Edwardian clergy, but the case of those who held benefices without any pretence of ordination, as was then often done. Who in fact knows thoroughly either what was done in this matter or on what grounds it was done? We know part; of part we are ignorant. It can be proved, however, on our side, that the work of that reconciliation under Queen Mary (July 6, 1553, to November 17, 1558) was in very great measure finished, under Royal and Episcopal authority, before the arrival of Pole.

In the conduct of which business there is evidence of much inconsistency and unevenness. Yet while many Edwardian priests are found to have been deprived for various reasons, and particularly on account of entering into wedlock, none are so found, so far as we know, on account of defect of order. Some were voluntarily re-ordained. Some received anointing as a supplement to their previous ordination, a ceremony to

which some of our Bishops at that time attached great importance.¹ Some, and perhaps the majority, remained in their benefices without re-ordination, nay, were promoted in some cases to new cures. Pole did not return to England after his exile until November 1554, and brought the reconciliation to a conclusion in the fifteen months that followed. The principle of his work appears to have been to recognize that state of things which he found in existence on his arrival, and to direct all his powers towards the restoration of Papal supremacy as easily as possible. In this period one man and perhaps a second (for more have not yet been discovered) received new orders under Pole, in the years 1554 and 1557; but it is uncertain in what year each of them began the process of being re-ordained. At any rate very few were re-ordained after Pole's arrival. Others, perhaps, received some kind of supplement or other to their orders, a record of which is not to be found in our registers.

But if a large number had been re-ordained under Pole, as Papal legate, it would not have been at all surprising, inasmuch as in his twelve legatine constitutions, he added, as an appendix to the second, the decree of Eugenius IV. for the Armenians, saying that he did so "inasmuch as very great errors have been committed here (in England) with respect to the doctrine concerning the Head of the Church and the sacraments."² And this he did, not as our Archbishop, but as Papal legate. For these constitutions were promulgated at the beginning of the year 1556. But Pole was only ordained presbyter on March 20th of the same year, and said mass for the first time on the following day, being the day on which our lawful Archbishop, Cranmer, was burnt alive; and on the 22nd he was consecrated Archbishop.

We quote here the decree of Eugenius IV., as re-issued by Pole, because it shows how slippery and weak the judgment of the Church of Rome has been in this matter. Further,

¹ See James Pilkington, *Exposition on the Prophet Aggeus*, ii. 10--14, published in 1560 (*Works*, Parker Society, p. 163):—"In the late days of Popery, our holy Bishops called before them all such as were made ministers without such greasing, and blessed them with the Pope's blessing, anointed them, and then all was perfect; they might sacrifice for quick and dead, but not marry in no case, etc." Cp. Innocent III. *ep.* vii. 3 (1204).

² See Labbe and Cossart, *Councils*, vol. xiv. p. 1740, Paris, 1627, and vol. xiii. p. 538, on the year 1439. Compare also *Councils of Great Britain*, Wilkins, vol. iv. p. 121, col. 2, which differs slightly and omits the words of the decree of Eugenius. It is obvious that Eugenius generally borrows the language of Aquinas' *Exposition of the Articles of the Creed and of the Sacraments of the Church* (*Works*, vol. viii. pp. 45-9, Venice, 1776).

when Pope Leo extols the learning of Pole on this point, and writes that it would have been quite irrelevant for the Popes to instruct the legate "as to the conditions necessary for the bestowal of the sacrament of orders," he seems wholly to forget Eugenius's decree, which he has silently thrown over in another part of his letter (cp. section 3 and section 5):—

The sixth sacrament is that of order : the matter of which is the thing by the delivery of which the order is conferred : as for instance the order of the presbyterate is conferred by the porrection of the chalice with wine and the paten with bread ; the diaconate by giving of the book of the Gospels ; the sub-diaconate by the delivery of the empty chalice with the empty paten on it ; and in like manner as regards other orders by the assignment of things pertaining to their ministries. The form of priesthood is as follows : *Receive the power of offering sacrifice in the Church for the living and the dead. In the name of the Father, and of the Son, and of the Holy Ghost.* And so as regards the forms of the other orders as is contained at length in the Roman Pontifical. The ordinary minister of this sacrament is the Bishop : the effect, an increase of grace, so that a man may be a fit minister.

Here the laying on of hands, and the invocation of the Holy Spirit upon the candidates for orders, are not referred to even by a single word. Yet Eugenius, as is clear by his explanation of other sacraments, is not speaking of things to be supplied by the Armenians, as writers on the Roman side are sometimes fond of saying, but is teaching the Church, as if he were its master, in careful adherence to Aquinas, about what is absolutely necessary to the administration of the sacraments. So also he writes in the earlier part of his decree:—

All these sacraments have three requisites for their performance, things as their "matter," words as their "form," and the person of the minister who celebrates the sacrament with the intention of doing what the Church does : *and if any of these be absent, the sacrament is not performed*" (*Conc. xiv.*, p. 1738).

Now in our Church from March, 1550, to November 1, 1552, though the delivery of the instruments still remained in some degree (*i. e.* of the chalice with bread in the case of presbyters, and of the pastoral staff in that of Bishops, and of the Bible in both), yet the forms attached to them had already been changed very nearly into those which now are in use. In the year 1552 the delivery of the chalice and the staff was dropped and that of the Bible alone remained. King Edward died on July 6, 1553.

According to this decree, then, all these presbyters ought to have been re-ordained. But Pole's opinion scarcely agreed with his practice. Nor does Paul IV. himself, in his

brief *Regimini universalis*, make any demands as to the form in which presbyters are ordained, though careful about "properly and rightly ordained" Bishops.

VII. The second, but scarcely stronger, foundation of the Papal opinion about the practice of his Court appears to be the judgment of Clement XI. in the case of John Gordon, formerly Bishop of Galloway, delivered on Thursday, April 17, 1704, in the general Congregation of the Inquisition, or, as it is usually called, the Holy Office.

We here make a short answer on this case, inasmuch as it cannot be treated clearly on account of the darkness in which the Holy Office is enveloped, a darkness insufficiently dispersed by Pope Leo's letter. The fuller treatment of this has been relegated to pp. 486—491. There are, however, four reasons in particular for considering this case as a weak and unstable foundation for his judgment. In the first place, inasmuch as Gordon himself petitioned to be ordained according to the Roman rite, the case was not heard on the other side. Secondly, his petition had as its basis the old "Tavern fable," and was vitiated by falsehoods concerning our rite. Thirdly, the new documents of "incontestable authenticity" cited by the Pope are still involved in obscurity, and he argues about them as if he were himself uncertain as to their tenor and meaning.¹ Fourthly, the decree of the Congregation of the Holy Office, if it is to be considered to agree with Pope Leo's judgment, can scarcely be reconciled with the reply of the consultors of the Holy Office on Abyssinian ordinations, said to have been given about a week before, and often published as authoritative by Roman theologians up to 1893. Therefore, all those documents ought to be made public if the matter is to be put on a fair footing for judgment.

Finally, it must be noted, that Gordon never went beyond minor orders in the Roman Church. That is to say, he only did enough to receive a pension for his support from certain benefices.²

VIII. The Pope has certainly done well not to rest satisfied with such weak conclusions, and to determine to re-open the question and to treat it afresh ; although this would seem to

¹ Compare the letter *Apostolicae curae*, sec. 5. "It is important to bear in mind that this judgment was in no wise determined by the omission of the tradition of instruments, for in such a case, according to the established custom, the direction would have been to repeat the ordination conditionally," etc. Which mode of argument differs widely from the quotation of a clearly expressed document.

² See Le Quien, *Nullity of Anglican Ordinations*, Paris, 1725, ii. pp. 312, 315.

have been done in appearance rather than in reality. For, inasmuch as the case was submitted by him to the Holy Office, it is clear that it, being bound by its traditions, could hardly have expressed dissent from the judgment, however ill founded, which was passed in the case of Gordon.

Further, when he touches upon the matter itself, and follows the steps of the Council of Trent, our opinion does not greatly differ from the main basis of his judgment. He rightly calls laying-on of hands the "matter" of ordination. His judgment on the "form" is not so clearly expressed; but we suppose him to intend to say that the form is prayer or benediction appropriate to the ministry to be conferred, which is also our opinion. Nor do we part company with the Pope when he suggests that it is right to investigate the intention of a Church in conferring holy orders "in so far as it is manifested externally." For whereas it is scarcely possible for any man to arrive at a knowledge of the inner mind of a priest, so that it cannot be right to make the validity of a sacrament depend upon it, the will of the Church can both be ascertained more easily, and ought also to be both true and sufficient. Which intention our Church shows generally by requiring a promise from one who is to be ordained that he will rightly minister the doctrine, sacraments, and discipline of Christ, and teaches that he who is unfaithful to this promise may be justly punished. And in our Liturgy we regularly pray for "all Bishops and curates, that they may both by their life and doctrine set forth (God's) true and lively word, and rightly and duly administer (His) holy sacraments."

But the intention of the Church must be ascertained "in so far as it is manifested externally"—that is to say, from its public formularies and definite pronouncements which directly touch the main point of the question, not from its omissions and reforms, made as opportunity occurs, in accordance with the liberty which belongs to every province and nation—unless it may be that something is omitted which has been ordered in the Word of God, or the known and certain statutes of the universal Church. For if a man assumes the custom of the middle ages and of more recent centuries as the standard, consider, brethren, how clearly he is acting against the liberty of the Gospel and the true character of Christendom. And if we follow this method of judging the validity of sacraments, we must throw doubt upon all of them except baptism alone, which seems according to the judgment of the universal Church to have its matter and form ordained by the Lord.

IX. We acknowledge therefore with the Pope that laying-on of hands is the matter of ordination; we acknowledge that

the form is prayer or blessing appropriate to the ministry to be conferred; we acknowledge that the intention of the Church, as far as it is externally manifested, is to be ascertained, so that we may discover if it agrees with the mind of the Lord and His Apostles and with the statutes of the universal Church. We do not, however, attach so much weight to the doctrine so often descanted upon by the schoolmen since the time of William of Auxerre (A.D. 1215), that each of the sacraments of the Church ought to have a single form and matter exactly defined. Nor do we suppose that this is a matter of faith with the Romans. For it introduces a very great danger of error, supposing any Pope or doctor, who may have great influence over the men of his own time, should persuade people to acknowledge as necessary this or that form or matter which has not been defined either in the Word of God or by the Catholic Fathers or Councils.

For, as we have said, baptism stands alone as a sacrament in being quite certain both in its form and its matter. And this is suitable to the nature of the case. For—inasmuch as the baptism of Christ is the entrance into the Church for all men, and can be ministered by all Christians, if there be a pressing need—the conditions of a valid baptism ought to be known to all. As regards the Eucharist (if you set aside, as of less importance, questions about unleavened bread, and salt, about water, and the rest), it has a sufficiently certain matter; but up to the present day a debate is still going on as to its full and essential form. But the matter of confirmation is not so entirely certain; and we, at any rate, do not at all think that Christians who have different opinions on the subject should be condemned by one another. The form of confirmation again is uncertain and quite general, prayer, that is to say, or benediction, more or less suitable, such as is used in each of our Churches. And so with respect to others.

X. But this topic of confirmation requires to be treated rather more at large, for it throws much light on the question proposed by the Pope. He writes truly that laying-on of hands is a "matter" "which is equally used for confirmation." The matter, therefore, of confirmation seems, in his judgment, to be laying-on of hands, as we, too, hold in accordance with Apostolic tradition. But the Roman Church for many centuries has, by a corrupt custom, substituted a stretching-out of hands over a crowd of children, or simply "towards those who are to be confirmed," in the place of laying-on of hands to be conferred on each individual.¹

¹ In the so-called "Gelasian" Sacramentary (perhaps of the seventh century) we still read the rubric, *In sealing them he lays his hands*

The Orientals (with Eugenius IV.) teach that the matter is chrism, and use no laying-on of hands in this rite. If, therefore, the doctrine about a fixed matter and form in the sacraments were to be admitted, the Romans have ministered confirmation imperfectly for many centuries past, and the Greeks have none. And not a few amongst the former practically confess the corruption introduced by their Fathers, having joined laying-on of hands to the anointing, as we have learnt, in many places, while a rubric on this point has been added in some Pontificals. And it is fair to ask whether Orientals who are converts to the Roman communion require a second confirmation? Or do the Romans admit that they who have changed its matter, have had as good a right to do so as themselves who have corrupted it?

Whatever the Pope may answer, it is clear enough that we cannot everywhere insist very strictly on that doctrine about a fixed form and matter; inasmuch as all sacraments of the Church, except baptism, would in that way be rendered uncertain.

XI. We inquire, therefore, what authority the Pope has for discovering a definite form in the bestowal of holy orders? We have seen no evidence produced by him except two passages from the determinations of the Council of Trent (session xxiii. *On the Sacrament of Order*, canon 1, and session xxii. *On the Sacrifice of the Mass*, canon 3) which were promulgated after our Ordinal was composed, from which he infers that the principal grace and power of the Christian priesthood is the consecration and oblation of the Body and Blood of the Lord. The authority of that council has certainly never been admitted in our country, and we find that by it many truths were mixed with falsehoods, much that is uncertain with what is certain. But we answer as regards the passages quoted by the Pope, that we make provision with the greatest reverence for the consecration of the holy Eucharist, and commit it only to properly ordained priests and to no other ministers of the Church. Further, we truly teach the doctrine of Eucharistic sacrifice, and do not believe it to be a "nude commemoration of the sacrifice of the Cross," an opinion which seems to be attributed to us by the quotation made from that Council. But we think it

on them with the following words: then follows the prayer for the seven-fold gift of the Spirit. And in the "ordines" called those of St. Amand, which are perhaps of the eighth century, in ch. iv. the pontiff touches *their heads with his hand*. But in the "Gregorian" we read, *raising his hand over the heads of all, he says, etc.* In the ordinary editions of the Pontifical we read again, *Then stretching out his hands towards those who are to be confirmed he says, etc.*

sufficient in the Liturgy which we use in celebrating the Holy Eucharist—while lifting up our hearts to the Lord, and when now consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ—to signify the sacrifice which is offered at that point of the service in such terms as these. We continue a perpetual memory of the precious death of Christ, Who is our Advocate with the Father and the propitiation for our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church; and lastly, we offer the sacrifice of ourselves to the Creator of all things which we have already signified by the oblations of His creatures. This whole action, in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic sacrifice.

Further, since the Pope reminds us somewhat severely of "the necessary connection between faith and worship, between *the law of believing and the law of praying*," it seems fair to call closer attention, both on your part and ours, to the Roman Liturgy. And when we look carefully into the "Canon of the Mass," what do we see clearly exhibited there as to the idea of sacrifice? It agrees sufficiently with our Eucharistic formularies, but scarcely or not at all with the determinations of the Council of Trent. Or rather, it should be said that two methods of explaining the sacrifice are put forth at the same time by that Council, one which agrees with liturgical science and Christian wisdom, the other which is under the influence of dangerous popular theology on the subject of Eucharistic propitiation. Now in the Canon of the Mass the sacrifice which is offered is described in four ways. Firstly, it is a "sacrifice of praise,"¹ which idea runs through the whole action, and so to say supports it and makes it all of a piece. Secondly, it is the offering made by God's servants and his whole family, about which offering request is made that it "may become to us the Body and Blood" of His Son our Lord. Thirdly, it is an offering to his Majesty of His "own gifts and boons"

¹ "Sacrifice of praise," that is a Eucharistic sacrifice, like the peace-offerings and thank-offerings of the Old Testament, the ritual peculiarity of which was that the man who offered was a partaker with God. "Sacrifice of praise" is the expression of the old Latin version: see the Lyons Pentateuch; "Offering of thanksgiving" is from that of St. Jerome (Lev. vii. 12, 13). Hence in our Liturgy both are united: "this our sacrifice of praise and thanksgiving."

(that is, as Innocent III.¹ rightly explains it, of the fruits of the fields and trees, although the words of the Lord have already been said over them by the priest), which are called the holy bread of eternal life and the chalice of everlasting salvation. Fourthly, and lastly (in the prayer *Supra quæ propitio*²) the sacrifice already offered in three ways, and according to Roman opinion now fully consecrated, is compared with the sacrifices of the patriarchs Abel and Abraham, and with that offered by Melchisedech. This last, being called "holy sacrifice, unblemished victim," shows that the comparison is not only in respect to the offerer, but also to the things offered. Then the Church prays that they may be carried up by the hands of the holy angel to the altar of God on high. Lastly, after the second series of names of saints, there occurs the piece of a prayer (*Per quam hæc omnia*), which appears rather suitable to a benediction of fruits of the earth than to the Eucharistic sacrifice.

It is clear, therefore, from what has been already said, that the *law of believing*, set forth by the Council of Trent, has gone some distance beyond the boundaries of the *law of praying*. The matter is indeed one full of mystery, and fitted to draw onwards the minds of men by strong feelings of love and piety to high and deep thoughts. But, inasmuch as it ought to be treated with the highest reverence, and to be considered a bond of Christian charity rather than an occasion for subtle disputations, too precise definitions of the manner of the sacrifice, or of the relation which unites the sacrifice of the eternal Priest and the sacrifice of the Church, which in some way certainly are one, ought in our opinion to be avoided rather than pressed into prominence.

XII. What therefore is the reason for impugning our form and intention in ordaining presbyters and Bishops?

The Pope writes, if we omit things of less importance, "that the order of priesthood or its grace and power, which

¹ *On the Sacred Mystery of the Altar*, v. chap. 2.

² This prayer has given a good deal of trouble to the commentators. We may compare, for example, Innocent III., *On the Sacred Mystery of the Altar*, v. 3; Bellarmine, *On the Sacrament of the Eucharist (on the Mass)*, vi. 24; and Romsée, *Literal Meaning of the Rites of the Mass*, art. xxx. Its older form appears in [*Pseudo-Ambrose*] *On the Sacraments*, iv. 6, sec. 27, where its parts are found in inverse order; and where we also read "by the hands of Thy angels." It already seems to have been added to the Roman Canon in the time of Leo I., if the statement about the words "holy sacrifice, unblemished victim," added by him, which is found in his *Life*, is a true one. Cp. his *Sermon*, iv. 3, where he speaks of Melchisedech as "immolating the sacrifice of the Sacrament, which our Redeemer consecrated as His Body and Blood."

is especially the power of consecrating and offering the true Body and Blood of the Lord in that sacrifice which is no nude commemoration of the sacrifice offered on the cross," must be expressed in the ordering of a presbyter. What he desires in the form of consecration of a Bishop is not so clear; but it seems that, in his opinion, in some way or other, "high priesthood" ought to be attributed to him.

Both, however, of these opinions are strange, inasmuch as in the most ancient Roman formulary used, as it seems, at the beginning of the third century after Christ (seeing that exactly the same form is employed both for a Bishop and a presbyter, except the name), nothing whatever is said about "high priesthood" or "priesthood," nor about the sacrifice of the Body and Blood of Christ. "The prayers and oblations which he will offer (to God) by day and by night" are alone mentioned, and the power of remitting sins is touched on.¹

Again in the old Roman Sacramentary, which may perhaps be assigned to the sixth century, only three prayers are employed for the ordination of presbyters. Two are short collects—namely, *Oremus dilectissimi* and *Exaudi nos*—and a third longer, like a Eucharistic preface, which is the real Benediction, and was in former times attached to the laying-on of hands, which begins *Domine sancte pater omnipotens aeterne Deus, honorum omnium*, etc. These prayers from the sixth to the ninth century, and perhaps later, made up the whole rite for ordaining a presbyter in the Church of Rome, with no other ceremonies whatever. These prayers, scarcely altered, are retained in the Roman Pontifical, and form as it were the nucleus of the service *For the ordering of a Presbyter*, although the laying-on of hands which used to be attached to the longer form has passed to the commencement of the office, and is given again at the end of the Mass. But in the Benediction "Priesthood" is not attributed to presbyters, and in none of that series of prayers is anything said of the power of sacrificing or of the remission of sins. "Priestly grace," too, which is prayed for in the second collect in most of the Pontificals, is simply "spiritual grace" in some other uses both English and foreign.² Yet this form is undoubtedly valid.

Similar things may be said about the form for the consecration of a Bishop. The Collects and the Benediction

¹ See the *Canons of Hippolytus* in the edition of Hans Achelis in the sixth volume of the series of *Texte und Untersuchungen*, edited by Gebhardt and Harnack, Leipzig, 1891, pp. 39—62.

² See e.g. Edm. Martene (or Martene), *Anc. Rites of the Church*, t. ii. pp. 429, 493, Rouen 1700.

remain in the modern Pontifical, only slightly changed. They begin *Exaudi Domine supplicum preces* (now *Adesto*), *Propitiare Domine*, and *Deus honorum omnium*. The second of these mentions "the horn of priestly grace," the third, "the high priesthood," but nothing else which can be alleged as confirming the Pope's position. All the rest of the matter in the Pontifical is derived from the usage of later times, and especially from Gallican rites.¹

And this also may be said as to the power of remitting sins, which is mentioned by the Council of Trent (see c. iii., n. 1), together with "a certain power of consecrating and offering," and with equal emphasis. It appears nowhere up to the eleventh century in the ordination of a presbyter; nowhere in the old Roman form for the consecration of a Bishop. It appears only in the long Gallican interpolation in the blessing of a Bishop, *Sint speciosi munere tuo pedes eius*, up to *ut fructum de profectu omnium consequatur*.

But the Pope, who appeals to the Council of Trent, must submit to be judged by it. Either, then, these Roman formulas were valueless because of their defect in the matter of sacrifice and remitting sins, or else the authority of that Council is of no value in settling this question about the necessary form of Order.

We may here quote another ancient form ² of consecrat-

¹ The old Roman Sacramentary may be collected from three books especially, as far as the prayers are concerned, viz. the "Leonine," "Gelasian," and "Gregorian," as they are called. But the first alone is Roman without any admixture. The Gelasian was introduced into Gaul about the beginning of the eighth century, and the Gregorian under Charles the Great, being sent thither by Pope Hadrian about A.D. 780. Both of them contain Gallican rites and prayers mixed with Roman. Three "Ordines" should also be consulted for the knowledge of the rites, namely, the eighth and ninth of Mabillon, and those called by the name of "St. Amand," which were first printed by the learned L. Duchesne in the Appendix to his book, *Antiquities of Christian Worship* (Paris, 1889), all of which show the same simplicity.

² This form occurs in the Missal of Leofric of Exeter (p. 217 of the edition by F. E. Warren, Oxford, 1883), in a Pontifical of Jumièges (Martenne, *On the Ancient Rites of the Church*, t. ii. p. 367, Rouen 1700), and in the Sarum Pontifical (see Maskell, *Ritual Monuments of the Eng. Ch.*, 2nd ed., Oxford, vol. ii. p. 282). The words about celebrating the mysteries and the *Admonition to Priests* (*ib.* p. 246) seem to have served our fathers as a precedent in the ordination of a Presbyter. This form, which has a certain affinity to those in the *Canons of Hippolytus* and the *Apostolic Constitutions*, has an air of great antiquity, and except for the expression "high priesthood," appears equally applicable to the ordering of a Presbyter. It is believed by some to be of Roman origin, and to have been adapted by Augustine of Canterbury to our use.

ing a Bishop which was used both in England or elsewhere during the eleventh century, and displays the same simplicity. It begins, *Pater sancte omnipotens Deus qui per Dominum*, and prays for those about to be consecrated, "that they may be enabled to celebrate the mysteries of the Sacraments which have been ordained of old. May they be consecrated by Thee to the high priesthood to which they are called ;" but it says not a word about sacrifice nor about the power to remit sins.

XIII. On the subject of the title of Bishops our simple and immediate reply is that the name of high priest is in no way necessary to describe this office in the form of consecration. The African Church openly forbade even her Primates to use this title¹; the words "pontifical glory," which sometimes appear in Sacramentaries, denote a secular or Jewish distinction rather than a rank in the Church. We are content with the name of Bishop to describe the office of those who, when they were left, after the removal of the Apostles, to be chief pastors in the Church, exercised the right of ordaining and confirming, and ruled, together with a body of presbyters, over a single "parochia" or diocese, as it is now called. And to this order the Pope, in the beginning of his letter, following the sound custom of antiquity, reckons himself to belong. Bishops are undoubtedly priests, just as presbyters are priests, and in early ages they enjoyed this title more largely than presbyters did ; nay, it was not till the fourth or fifth century that presbyters, in the Latin Church at any rate, came to be called priests in their own right. But it does not, therefore, follow that Bishops now-a-days ought to be called high priests in the form of consecration. The question of the priesthood of Bishops was perhaps different in early times, certainly up to the ninth and possibly to the eleventh century, when a simple deacon was often made Bishop *per saltum*, i.e. without passing through the presbyterate.² In those

¹ See Third Council of Carthage, can. 26, A.D. 397: "The Bishop of a chief see may not be called chief of the priests, or high priest, or anything else of the kind, but simply Bishop of a chief see." St. Augustine of Hippo is believed to have been present at this Council. The passage cited for this title by Baronius, etc. is certainly not from Augustine.

² On this point cp. Mabillon, *Commentary prefixed to the Ordo Romanus*, chaps. xvi. and xviii. (Migne, *Pat. Lat.* vol. 78, pp. 912-13 and 919-20), and Martenne, *Ancient Rites of the Church*, lib. i. c. viii. art. 3, sec. 9, 10, t. ii. p. 278 foll., and the eighth "Ordo" of Mabillon (= Martenne i.), which is found in MSS. of the ninth century, where it is clear that there was no distinction in the form if the man to be consecrated was only a deacon. The 13th canon of the Council of

days, of course, it was fitting, if not indeed necessary, to apply to the Bishop the term priest, as, *e.g.* is done in the prayer still used in the Pontifical, which speaks of "the horn of priestly grace." But inasmuch as this custom of consecration *per saltum* has long since died out (though perhaps never expressly forbidden by statute), and every Bishop has already, during the period of his presbyterate, been a priest, it is no longer necessary to confer the priesthood afresh, nor, if we give our candid opinion, is it a particularly good and regular proceeding. Nor ought the Romans to require it, inasmuch as the Council of Trent calls preaching of the Gospel "the chief duty of Bishops" (session v. *on Reform*, ch. ii., and sess. xxiv. *on Ref.*, ch. iv.). It is not therefore necessary that either high priesthood or any other fresh priesthood should be attributed to Bishops.

But although in our Ordinal we say nothing about high Priests and Pontiffs, we do not avoid using the terms in other public documents. Examples may be taken from the Latin edition of the *Book of Common Prayer*, A.D. 1560, from the letter written by twelve Bishops on behalf of Archbishop Grindall, A.D. 1580, and from Archbishop Whitgift's Commission to his Suffragan the Bishop of Dover, A.D. 1583.¹

XIV. Two of the arguments advanced against our form, which specially commend themselves to the Pope, shall receive a somewhat larger answer.

The first of these is, that about a century after the Ordinal was published in 1662, we added to the words "Receive the Holy Ghost," other words intended to define the office and

Sardica was but poorly observed in the West, as appears incidentally from the translation by Dionysius Exiguus, who renders the words of the canon *ἐὰν μὴ καὶ ἀναγνώστου καὶ διακόνου καὶ πρεσβυτέρου ὑπηρεσίαν ἐκτελεσῇ* as follows: "unless he have discharged the duty of reader and the office of deacon *or* presbyter." As instances, are quoted John the Deacon, the disciple of St. Gall (Walafrid Strabo in the *Life of St. Gall*, c. 23—25, A.D. 625), Constantine the anti-Pope (A.D. 767), and the Popes Paul I. (A.D. 757), Valentine (A.D. 827), and Nicolas I. (A.D. 858). This custom was one amongst the charges brought against the Latin Church by Photius of Constantinople. Nicholas did not deny the fact, but retorted on the Greeks their custom of promoting a layman to be a patriarch. (Ep. lxx. in Labbe and Cossart, *Councils*, viii. p. 471B.) The ordination of a deacon to the Episcopate *per saltum* is further implied in the ritual of the Nestorian Syrians in Morinus, *on Ordinations*, pt. ii. p. 388, Antwerp, 1695 = Denzinger, *Rites of the Orientals*, vol. ii. p. 238 (1864).

¹ See the collect for the clergy and people after the Litany, and *Councils of Great Britain*, iv. pp. 293, 304. In the latter passage Grindall is styled by his brethren "Noble Christian Prelate and High Priest of God in the Church of England."

work of a *Bishop* or *Priest* (cp. chap. xv. notes 1 and 3). The Pope suggests that these words of our Lord without the subsequent addition are in themselves insufficient, imperfect, and inappropriate. But in the Roman Pontifical, when a Bishop is consecrated by the laying-on of the hands of the consecrating Bishop and assisting Bishops, the only form is "Receive the Holy Ghost." In our later Pontificals, on the other hand, the Holy Spirit was invoked by the hymn "Come, Holy Ghost," with the exception of the Exeter book, in which the Roman form is added. Then came the prayer about the "horn of priestly grace." As we have already said, the words Bishop or Episcopate do not appear in any prayer of the Pontifical until *after* the Consecration; so that if, according to the Pope's suggestion, our fathers of the year 1550 and after went wrong in the form by omitting the name of Bishop, they must have gone wrong in company with the modern Roman Church. At that time, too, there immediately followed in our Ordinal those words of St. Paul which were believed to refer to the consecration of St. Timothy to be Bishop of Ephesus, and were clearly used in this sense:—"And remember that thou stir up the grace of God which is in thee by imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and of soberness" (2 Tim. i. 6, 7).

You may remember, brethren, that these are the only words quoted by the Council of Trent to prove that order confers grace (sess. xxiii. *On the Sacrament of Order*, c. iii.). This form then, whether contained in one sentence as in the Roman Church, or in two as in ours, is amply sufficient to create a Bishop, if the true intention be openly declared, which is done in the other prayers and suffrages (which clearly refer to the office, work, and ministry of a Bishop), in the examination, and in other like ways. We say that the words "Receive the Holy Ghost" are sufficient, not that they are essential. For they do not occur in the more ancient Pontificals whether Roman or English, nor in any Eastern book of any date. But we gladly agree with the Council of Trent, that the words are not vainly uttered by Bishops¹ either in consecrating a Bishop or in ordering a Presbyter, since they are words spoken by our Lord to His Disciples, from whom all our offices and powers are derived, and are fit and appropriate for so sacred an occasion. They are not equally appropriate in the case of the diaconate, and are accordingly not used by us in admitting to that office.

XV. The form of ordering a Presbyter employed among

¹ See *Council of Trent*, sess. xxiii. *On the Sacrament of Order*, canon iv.

us in 1550 and afterwards was equally appropriate. For after the end of the "Eucharistic" prayer, which recalls our minds to the institution of our Lord, there followed the laying-on of hands by the Bishop with the assistant priests, to which is joined the "imperative" form taken from the Pontifical, but at the same time fuller and more solemn. (Cp. ch. xix.) For after the words "Receive the Holy Ghost" there immediately followed, as in the modern Roman Pontifical (though the Pope strangely omits to mention it), "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," and then the words from the Gospel (St. Luke xii. 42) and St. Paul (1 Cor. iv. 1), which were very rightly added by our Fathers, "and be thou a faithful Dispenser of the word of God and of His holy Sacraments: in the name of the Father, and of the Son, and of the Holy Ghost." This form is suitable to no other ministry of the Church but that of a priest, who has what is called the power of the keys, and who alone with full right dispenses the word and mysteries of God to the people, whether he remain a presbyter or be advanced to higher duties as Bishop. Then there followed, as there still follows, the ceremony of conferring the power to preach and to minister the Sacraments in the sphere where a man has been appointed to that ministry, together with the delivery of the Holy Bible, which is, in our opinion, the chief instrument of the sacred ministry, and includes in itself all its other powers, according to the particular order to which the man is ordained. And, in view of Gordon's case, it may not, perhaps, be idle to explain that these forms are not only verbally, but really different.

The former, "Receive the Holy Ghost," with what follows, together with laying-on of hands, confers the general faculties and powers of priesthood, and, as is generally said, imprints the character. The second, together with the delivery of the Bible, gives a man the right to offer public service to God and to exercise authority over the Christian people who are to be entrusted to his charge in his own parish or cure. The two commissions taken together include everything essential to the Christian priesthood, and, in our opinion, exhibit it more clearly than is done in the Sacramentaries and Pontificals. Nor, indeed, do we avoid the term *Sacerdos* and its correlatives either in the Latin edition of the "*Book of Common Prayer or of the Ministry of the Sacraments as administered in the Church*," published in 1560 in the reign of Elizabeth, nor in other public documents written in Latin.¹

¹ In the *Articles of Religion*, 1562, in the *Canons* of 1571 and elsewhere: see *Councils of Great Britain*, vol. iv. pp. 236, 263, 429.

That this was not done without intention appears from the fact that in our translations of the Bible published in the sixteenth century the word *ιερεὺς* is rendered by priest (the word which is always used in the Anglican Ordinal, and very often in the Communion Office and elsewhere), while *πρεσβύτερος* is translated elder.

When, therefore, in 1662 the addition "for the office and work of a Bishop *or* priest" was made, it would not seem to have been done in view of the Roman controversy, but in order to enlighten the minds of the Presbyterians, who were trying to find a ground for their opinions in our Prayer-book. Historians are well aware that at this period, when the king had been killed, his son driven into exile, and the Church Government upset, the Church of England's debate with the Presbyterians and other innovators was much more severe than it was with the Romans. These words then were not added to give liturgical completeness to the form. For the changes mentioned drew us further away from the Pontificals instead of bringing us nearer. The object of the addition, therefore, was to declare the difference in the orders. And at this period other similar additions were made by way of protest against the innovators, as, for example, the suffrages in the Litany against rebellion and schism, the prayer for the High Court of Parliament and for the establishment of religion and peace at home, and the Ember Week Collects.

That these facts should escape the Pope's notice is, perhaps, not strange; they only prove the difficulty of interpreting our Prayer-book that has arisen from the separation of our nationalities and Churches.¹

But the sixteenth-century form was not merely in itself sufficient but more than sufficient. For the Collect *Almighty God, Giver of all good things*, which beseeches God on behalf of those called "to the office of the priesthood," that they may faithfully serve Him in that office, was at that time part of the form, and used to be said by the Bishop immediately before the examination.² Now, however, since the new

Similarly in the Greek translation of our Prayer-book (Cambridge, 1665), *Ἐρωσύνη* and *ιερεὺς* occur in the Ordinal, the Order for the Holy Communion, and elsewhere. In certain Latin versions Presbyter seems to be used in preference.

¹ See G. Burnet, *Hist. of Ref.*, vol. ii. p. 144 (1680), and *Vindication of Ord. of Ch. of Eng.*, p. 71 (1677); H. Prideaux, *Eccl. Tracts*, pp. 15, 36, 69—72, etc. (1687), ed. 2, 1715; cp. his letter in Cardwell, *Conferences*, pp. 387-8 n., ed. 3, Oxf., 1849.

² It is worth while quoting this collect here, as used in 1550 and 1552, since such stress is laid at Rome upon the words "to the office and work of a presbyter or priest."

"Almighty God, giver of all good things, Which by Thy Holy Spirit

words clearly express the same sense, it has been moved elsewhere, and takes the place of the Collect for the day.

That the Pope should also have been unaware of this change is no matter of wonder; but the fact is worthy of your attention. For we note that he shows some hesitation in this part of his letter, when he suggests that the form of 1662 ought perhaps to be considered sufficient if it had only been a century older (§ 7). He also seems to adopt the opinion of those theologians who believe that the form does not consist of one prayer or benediction, whether "precative," as they call it, or "imperative," but in the whole series of formulas which are bound together by a moral union. For he goes on to argue about the help which has been "quite recently" (as he believes) sought for our case from the other prayers of the same ordinal; although this appeal on our part is by no means recent, but was made in the seventeenth century when first the argument on the Roman side about the additional words was brought to our notice.¹ Nor do we suppose that the Pope disagrees with Cardinal John De Lugo in his teaching that the whole ordination service is a single action, and that it makes no difference if the matter and form are separated from one another (as is the case in the Pontifical), if what intervenes makes up a moral whole.²

XVI. The argument, however, which the Pope appears to consider of chief importance and stability is not that which concerns the addition of any words to our form, but that which lays to our charge the removal of certain acts and prayers from the rest of the rite. His letter says (§ 7):—

For, to put aside other reasons which show these (prayers) to be insufficient for the purpose in the Anglican rite, let this argument suffice for all³: from them has been deliberately removed whatever sets forth

hast appointed divers orders of ministers in Thy Church; mercifully behold these Thy servants now called to the office of priesthood; and replenish them so with the truth of Thy doctrine, and innocency of life, that, both by word and good example, they may faithfully serve Thee in this office, to the glory of Thy Name and profit of the congregation; through the merits," etc. This collect expresses shortly the idea of the "blessing," *Deus honorum omnium*. It is even thought by some that "bonorum" (= "of all good things") is a variant of "honorum."

¹ See Burnet, *Vindication*, pp. 8, 71, who writes that the additional words are not essential to ordination, but are merely explanations "of what was clear enough by the other parts of these offices before;" and Prideaux, *Eccles. Tracts*, p. 147, who quotes the prayer *Almighty God* in full, and argues from it. Bramhall had written similarly in 1658, *Works*, A. C. L., iii. pp. 162-9, Oxf., 1844.

² *On the Sacraments in General*, disp. ii. sec. v. § 99, t. iii. pp. 293-4, Paris, 1892.

³ *Latin instar omnium*.

the dignity and offices¹ of the priesthood in the Catholic rite. That form consequently cannot be considered apt or sufficient for the Sacrament which omits² what it ought essentially to signify.

And a little later he adds words which are in one way untrue and in another very likely to mislead the reader, and are unfair to our Fathers and ourselves :—

In the whole Ordinal not only is there no clear mention of the sacrifice, of consecration, of the Sacerdotium,³ and of the powers of consecrating and offering sacrifice, but every trace of these things . . . was deliberately removed and struck out (§ 8).

In another passage he speaks (with great ignorance of the facts, we regret to say) of—

That small⁴ section of the Anglican body, formed in recent times, whose contention is that the said Ordinal can be understood and interpreted in a sound and orthodox sense.

Next he declares that we deny or corrupt the sacrament of order, that we reject (viz. in the Ordinal) all idea of consecration and sacrifice, until at last the offices of presbyter and Bishop are left “mere names without the reality which Christ instituted.”

The answer to these harsh and inconsiderate words has already been partly made when we gave the warning that he who interprets the acts of our Church by mere conjecture, and takes it upon himself to issue a new decree as to what is necessary in the form of Order, condemning our lawful Bishops in their government of the Church in the sixteenth century by a standard which they never knew, is entering on a slippery and dangerous path. The liberty of national Churches to reform their own rites may not thus be removed at the pleasure of Rome. For, as we shall show in part later, there is certainly no one “catholic rite,” but even the forms approved by the Roman Church vary much from one another.

The Pope says nothing, however, of the well-known intention of our Church set forth in the preface to the Ordinal, and nothing of the principle which our Fathers always set before themselves, and which explains their acts without any adverse interpretation.

XVII. Now the intention of our Church, not merely of a newly-formed party in it, is quite clearly set forth in the title and preface of the Ordinal. The title in 1552 ran, “The fourme and maner of makynge and consecratynge Bis-

¹ *Latin* officia. The English version inaccurately has “office.”

² *Latin* reticet.

³ This word is left untranslated.

⁴ *Latin* non ita magna.

hoppes, Priestes and Deacons." The preface immediately following begins thus :—

It is euident unto all men, diligently readinge holye Scripture and auncient aucthours, that from the Apostles tyme there hathe bene these ordres of Ministers in Christ's Church: Bishoppes, Priestes, and Deacons: which Offices were euermore had in suche reuerent estimacion, that no man by his own private authoritie might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as were requisite for the same; and also, by publique prayer, with imposicion of hands, approued, and admitted thereunto. And therefore, to the entent that these orders shoulde bee continued, and reuerently used and esteemed, in this Church of England; it is requisite that no man (not beyng at thys presente Bishope, Priest nor Deacon) shall execute anye of them, excepte he be called, tryed, examined and admitted, accordynge to the form hereafter folowinge.

Further on it is stated incidentally that "euery man which is to be consecrated a Bishop shal be fully thyrtye yeres of age." And in the rite itself the "consecration" of the Bishop is repeatedly mentioned. The succession and continuance of these offices from the Lord through the Apostles and the other ministers of the primitive Church is also clearly implied in the "Eucharistical" prayers which precede the words *Receive the Hoily Ghost*. Thus the intention of our Fathers was to keep and continue these offices which come down from the earliest times, and "reverently to use and esteem them," in the sense, of course, in which they were received from the Apostles, and had been up to that time in use. This is a point on which the Pope is unduly silent.

XVIII. But all this and other things of the same kind are called by Pope Leo "names without the reality instituted by Christ." But, on the contrary, our Fathers' fundamental principle was to refer everything to the authority of the Lord, revealed in the Holy Scriptures. It was for this that they rescinded ceremonies composed and added by men, even including that best known one, common to the modern Latin and Eastern Churches, though unknown to the ancient Roman Church,¹ of holding a copy of the Gospels over

¹ See *Apost. Const.* viii. 4, and *Statutes of the Ancient Church*, can. 2, which appear to be of Gallican origin from the province of Arles, although they are sometimes published with the false title of the Fourth Council of Carthage. That this rite was foreign to the Church of Rome is clearly testified by the writer of a book, *On the Divine Offices*, which is included in the works of our Alcuin, and is perhaps of the eleventh century. "(The rite) is not found in either authority, whether old or new, nor in the Roman tradition" (ch. xxxvii., Migne's *P. L.*, vol. 101, p. 1237; and so Amalarius, *On the Offices of the Church*, ii. 14, *P. L.*, 105, p. 1092). On its use in the consecration of a Pope, see Mabillon, *Ord.* ix. 5.

the head of one about to be ordained Bishop during the utterance of the blessing and the laying-on of hands.

Thus then our Fathers employed one matter in imprinting the character, viz. the laying-on of hands, one matter in the commission to minister publicly and exercise powers over the flock entrusted to each, viz. the delivery of the Bible or Gospels. This last they probably borrowed from the office of inaugurating a new Bishop, and similar rites; thus in the Pontifical the Gospels are still delivered to the Bishop after the ring is given. Other ceremonies of somewhat later date, and imported into the ancient Roman Ordinal from sources for the most part foreign and especially Gallican, such as the delivery of the instruments and ornaments, the blessing and unction of hands and head, with the accompanying prayers, they cut out as they had a full right to do. The porrection of the instruments came, as is well known, from the formularies of minor orders, and was unknown to any Pontifical before the eleventh century, which appears to be the earliest date of its mention in writing. When it was reformed, the new formula, "Receive the power of offering sacrifice to God and of celebrating Mass (or, as in the Roman Pontifical, masses) on behalf of both the quick and dead" was likewise dropped. The prayer for the blessing of the hands could be said or omitted at the discretion of the Bishop even before the sixteenth century. The anointing is a Gallican and British custom, not Roman at all. Not only is it absent from the "Leonine" and "Gelasian" Sacramentaries, but also from Mabillon's eighth and ninth Ordines and those of St. Amand, which apparently represent the custom of the eighth and ninth centuries.

Furthermore we find Pope Nicholas I. writing in the ninth century (874) to Rudolf of Bourges, that in the Roman Church the hands neither of priests nor deacons are anointed with chrism.¹ The first writer who mentions anything of the kind is Gildas the Briton.² The same may be said of the anointing of the head, which clearly came, in company with much else, from an imitation of the consecration of Aaron, and makes its appearance in the ninth and tenth

¹ Migne, *P. L.*, vol. 119, p. 384, where the letter is numbered 66. Cf. also Martenne, *On the Ancient Rites of the Church*, bk. i. c. viii. art. ix. §§ 9 and 14. This reply of Nicholas, beginning "Praeterea sciscitaris," is inserted in Gratian's *Decree*, dist. xxiii. c. 12.

² *Letter*, § 106, p. 111 (Stevenson's edition, 1838). He mentions "the blessing by which the hands of priests or ministers are dedicated" (*iniliantur*). The anointing of the hands of Presbyters and Deacons is ordered in Anglican Sacramentaries of the tenth and eleventh centuries.

centuries outside Rome,¹ as may be gathered from Amalarius (*On the Offices of the Church*, bk. ii. 14) and our own Pontificals.

There remains to be mentioned the Gallican Benediction *Deus sanctificationum omnium auctor*, which was added superfluously to the Roman Benediction (cap. xii.), and was rejected like the rest by our Fathers. This prayer, which is manifestly corrupted by interpolation as it stands in the Roman Pontifical, seemed to favour the doctrine of transubstantiation, rejected by us, and is in itself scarcely intelligible, so that it was singularly inappropriate to a liturgy to be said in the vulgar tongue for the edification of our own people. And yet this very prayer, whatever it may imply, teaches nothing about the power to offer sacrifice.

XIX. What wonder then if our Fathers, wishing to return to the simplicity of the Gospel, eliminated these prayers from a liturgy which was to be read publicly in a modern language? And herein they followed a course which was certainly opposed to that pursued by the Romans. For the Romans, starting from an almost Gospel simplicity, have relieved the austerity of their rites with Gallican embellishments, and have gradually, as time went on, added ceremonies borrowed from the Old Testament in order to emphasize the distinction between people and priests more and more. That these ceremonies are "contemptible and harmful," or that they are useless at their proper place and time, we do by no means assert—we declare only that they are not necessary. Thus in the seventeenth century when our Fathers drew up a liturgy at once for the use of the people and the clergy they went back almost to the Roman starting-point. For both sides alike, their holy Fathers, and ours, whom they call innovators, followed the same most sure leaders, the Lord and His Apostles. Now, however, the example of the modern Church of Rome, which is entirely taken up with the offering of sacrifice, is held up to us as the only model for our imitation. And this is done so eagerly by the Pope that he does not hesitate to write that "whatever sets forth the dignity and Offices² of the priesthood" has been "deliberately removed" from the prayers of our Ordinal.

But we confidently assert that our Ordinal, particularly in this last point, is superior to the Roman Pontifical in various

¹ Cp. *Council of Trent*, sess. xxiii. *On the Sacrament of Order*, can. 5, which, though it apparently admits that unction is not requisite in ordination, anathematizes those who shall say that this and other ceremonies of order are "contemptible and harmful."

² The English Version has "office."

ways, inasmuch as it expresses more clearly and faithfully those things which by Christ's institution belong to the nature of the priesthood (§ 9) and the effect of the Catholic rites used in the universal Church. And this, in our opinion, can be shown by a comparison of the Pontifical with the Ordinal.

The Roman formulary begins with a presentation made by the Archdeacon and a double address from the Bishop, first to the clergy and people, and then to the candidates for ordination—for there is no public examination in the ordination of a presbyter. Then follows the laying-on of the Bishop's hands, and then those of the assistant presbyters, performed without any words; in regard to which obscure rite we have quoted the opinion of Cardinal de Lugo (chap. xv.). Then the three ancient prayers are said, the two short Collects, and the longer Benediction (chap. xii.) which is now said by the Bishop "with his hands extended in front of his breast." This prayer, which is called the "Consecration" in ancient books, is considered by weighty authorities,¹ since the time of Morinus, to be the true "form" of Roman ordination, and doubtless was in old days joined with laying-on of hands. Now, however, "extension of hands" is substituted for laying-on of hands, as is the case in confirmation (chap. x.), while even that gesture is not considered necessary. At any rate, if the old Roman ordinations are valid, directly this prayer has been said the ordination of presbyters is complete in that Church even at the present day. For any "form" which has once sufficed for any Sacrament of the Church, and is retained still unaltered and complete, must be supposed to be retained with the same intent as before; nor can it be asserted without a sort of sacrilege that it has lost its virtue, because other things have been silently added after it. In any case the intention of the more recent part of the Roman formulary cannot have been to empty the more ancient part of its proper force, but its object may not improperly be supposed to have been as follows: first, that the priests already ordained should be prepared by various rites and ceremonies for the offering of the sacrifice; secondly, that they should receive the power to offer it in explicit terms; thirdly, that they should begin to exercise the right of the priesthood in the celebration of the Mass; lastly, that they should be publicly invested with another priestly power, that of remitting sins. Which opinion is confirmed by the language of the old

¹ See Martenne, *Anc. Rites of the Church*, book i. ch. viii. art. ix. § 13, tom. 2, p. 320, Rouen, 1700; and Gasparri, *Canonical Treatise on Ordination*, § 1059, Paris, 1893.

Pontificals, as, for example, in the Sarum Pontifical we read "Bless and sanctify these hands *of Thy priests.*" All therefore that follows after that ancient "form," just like our words added in 1662, is simply not necessary. For those powers above specified can be conveyed either implicitly and by usage, as was the method in ancient times, or at once and explicitly ; but the method of conveyance has no relation to the efficacy of ordination.

Our Fathers then, having partly perceived these points, and seeing that the scholastic doctrine concerning the transubstantiation of the bread and wine, and the more recent doctrine of the repetition (as was believed) of the sacrifice of the Cross in the Mass, were connected by popular feeling with certain of the ceremonies and prayers that followed, asked themselves in what way the whole rite of ordination might not only be brought to greater solidity and purity, but might become more perfect and more noble. And inasmuch as at that time there was nothing known for certain as to the antiquity of the first prayers, but the opinions of learned men assigned all efficacy to the "imperative" forms, they turned their attention to the latter rather than to the former.

With this object, therefore, in view they first aimed at simplicity, and concentrated the parts of the whole rite as it were on one prominent point, so that no one could doubt at what moment the grace and power of the priesthood was given. For such is the force of simplicity, that it lifts men's minds towards Divine things more than a long series of ceremonies united by however good a meaning. Therefore, having placed in the forefront the prayers which declared both the office of the priesthood and its succession from the ministry of the Apostles, they joined the laying-on of hands with our Lord's own words. And in this matter they intentionally¹ followed the example of the Apostolic Church, which first "fell to prayer," and then laid on hands and sent forth its ministers, not that of the Roman Church, which uses laying-on of hands before the prayers. Secondly, when they considered in their own minds the various offices of the priesthood they saw that the Pontifical in common use was defective in two particulars. For whereas the following offices were recounted in the Bishop's address—"It is the duty of a priest to offer, to bless, to preside, to preach, and to baptize," and the like, and mention was made in the old "form" for the presbyterate "of the account which they are to give of the stewardship entrusted to them," nevertheless in the other forms nothing was said except about offering

¹ See the Archbishop's address to the people in the consecration of a Bishop, and Acts xiii. 3 ; cp. vi. 6 and xiv. 22.

sacrifice and remitting sins, and the forms conveying these powers were separated some distance from one another. Again too they saw that the duties of the pastoral office had but little place in the Pontifical, although the Gospel speaks out fully upon them. For this reason then they especially set before our priests the pastoral office, which is particularly that of Messenger, Watchman, and Steward of the Lord, in that noble address which the Bishop has to deliver, and in the very serious examination which follows ; in words which must be read and weighed and compared with the Holy Scriptures, or it is impossible really to know the worth of our Ordinal. On the other hand, as regards the sacraments, in their revision of the "imperative" forms they gave the first place to our Lord's own words, not merely out of reverence, but because those words were then commonly believed to be the necessary "form." Then they entrusted to our priest all "the mysteries of the sacraments anciently instituted" (to use the words of our old Sacramentary, see chap. xii.), and did not exalt one aspect of one of them and neglect the others. Lastly, they placed in juxtaposition the form which imprints the character and the form which confers jurisdiction.

And in these and similar matters, which it would take long to recount, they followed without doubt the example of our Lord and His Apostles. For the Lord is not only recorded to have said, "Do this in remembrance of Me," and, "Go, therefore, and teach all nations, baptizing them," in order to teach the due ministry of the Sacraments, but many things, and those most worthy of attention, about the pastoral office both His own, as the Good Shepherd, and that of His disciples, who, instructed by His example, ought to lay down their lives for the brethren. (Cp. St. John x. 11—18, and 1 John iii. 16.) Many things, too, did He deliver in the Gospel about the preaching of the Word—the stewardship entrusted to His chosen servants, the Mission of His Apostles and His disciples in His stead, the conversion of sinners and remission of offences in the Church, mutual service to one another, and much else of the same kind. This, then, was the manner in which it pleased the Divine Wisdom especially to instruct His messengers, watchmen, and stewards, in order that they might bear witness to the world after His departure, and duly prepare a holy people until He should come again. And as the Lord had done, so did the Apostles. St. Peter is a witness to this, when, as a fellow-elder, he exhorts the elders—that is, the presbyters and Bishops—to "feed the flock of God which is among you," and promises them that "when the Chief Shepherd shall appear, ye shall

receive a crown of glory that fadeth not away" (1 Pet. v. 1—4). St. Paul is a witness when he admonishes the presbyters and Bishops of Ephesus with his own lips (Acts xx. 18—35), and instructs them in an Epistle of extraordinary spiritual power (Eph. iv. 11—13). A witness, too, is Pope St. Gregory, to whom the whole English race now scattered over the face of the earth owes so much, who, in his book *On the Pastoral Care*, has much to say on these matters and on the personal life of pastors, but it is almost or entirely silent on the offering of sacrifice. His book, too, was held in such high honour that it was delivered to Bishops in the ninth century, together with the book of the canons, at the time of their ordination, when they were further exhorted to frame their lives according to its teaching.¹

St. Peter also himself, who commends the pastoral office so urgently to the presbyters, exhorts the whole people, in the earlier part of the same Epistle, about offering, as a holy priesthood, spiritual sacrifices to God. This shows that the former office is more peculiar to presbyters, seeing that it represents the attitude of God towards men (Ps. xxiii. [xxii.], Isaiah xl. 10, 11, Jer. xxiii. 1—4, Ezek. xxxiv. 11—31), while the latter is shared in some measure with the people. For the priest, to whom the dispensing of the sacraments and especially the consecration of the Eucharist is entrusted, must always do the service of the altar with the people standing by and sharing it with him.² Thus the prophecy of Malachi (i. 11) is fulfilled, and the name of God is great among the Gentiles through the pure offering of the Church.

We, therefore, taking our stand on Holy Scripture, make reply, that in the ordering of priests we do duly lay down and

¹ This is proved by Hincmar in the preface to his *Book of the XV. Chapters*; Migne, *P. L.* vol. 126, p. 292.

² This is evident from the Greek Liturgies and the Roman Missal, where nearly everything is said in the plural number. Cp. e.g. the *Order of Mass*—"Pray, brethren, that my sacrifice and yours may be made acceptable in the sight of God the Father Almighty;" and in the *Canon*—"Remember, Lord, Thy servants and handmaids N. and N. and all here present . . . [for whom we offer unto Thee, or] who offer unto Thee, this sacrifice of praise," and later—"This oblation of us Thy servants, and also of all Thy family," etc. On this point see, e.g. St. Peter Damian in his book, *The Lord be with you*, in ch. viii., on the words "for whom we offer unto Thee." "It is clearly shown that this sacrifice of praise, although it seems to be specially offered by a single priest, is really offered by all the faithful, women as well as men; for those things which he touches with his hands in offering them to God are committed to God by the deep inward devotion of the whole multitude;" and on "This oblation." "From these words it is more clear than daylight that the sacrifice which is laid upon the sacred altars by the priest is generally offered by the whole family of God."

set forth the stewardship and ministry of the word and sacraments, the power of remitting and retaining sins, and other functions of the pastoral office, and that in these we do sum up and rehearse all other functions. Indeed, the Pope himself is a witness to this, who especially derives the honour of the Pontifical tiara from Christ's triple commendation of His flock to the penitent St. Peter. Why, then, does he suppose that which he holds so honourable in his own case to contribute nothing to the dignity and offices of the priesthood in the case of Anglican priests?

XX. Finally, we would have our revered brother in Christ beware lest, in expressing this judgment, he do injustice not only to us but to other Christians also, and among them to his own predecessors, who surely enjoyed, in an equal measure with himself, the gift of the Holy Spirit.

For he seems to condemn the Orientals, in company with ourselves, on account of defective intention, who in the *Orthodox Confession*, issued about 1640, name only two functions of a sacramental priesthood—that is to say, that of absolving sins and of preaching; who in the *Longer Russian Catechism* (Moscow, 1839) teach nothing about the sacrifice of the Body and Blood of Christ, and mention among the Offices which pertain to order only those of ministering the sacraments and feeding the flock. Further, it thus speaks of the three orders:—

The deacon serves at the Sacraments; the priest hallows the sacraments in dependence on the Bishop; the Bishop not only hallows the Sacraments himself, but has the power also to impart to others by the laying-on of his hands the gift and grace to hallow them.

The Eastern Church is assuredly at one with us in teaching that the ministry of more than one mystery describes the character of the priesthood better than the offering of a single sacrifice.

This indeed appears in the form used in the Greek Church to-day in the prayer beginning *O God, Who art great in power*:—

Fill this man, whom Thou hast chosen to attain the rank of presbyter, with the gift of Thy Holy Spirit, that he may be worthy blamelessly to assist at Thy sanctuary, to preach the Gospel of Thy Kingdom, to minister the Word of Thy Truth, to offer Thee spiritual gifts and sacrifices, to renew Thy people by the laver of regeneration, etc. (Habert, *Greek Pontifical*, p. 314, ed. 1643.)

But let the Romans consider now not once or twice what judgment they will pronounce upon their own Fathers, whose ordinations we have described above. For if the Pope shall by a new decree declare our Fathers of two hundred and fifty years ago wrongly ordained, there is nothing to hinder the

inevitable sentence that by the same law all who have been similarly ordained have received no orders. And if our Fathers, who used in 1550 and 1552 forms which, as he says, are null, were altogether unable to reform them in 1662, his own Fathers come under the self-same law. And if Hippolytus, and Victor, and Leo, and Gelasius, and Gregory have some of them said too little in their rites about the priesthood and the high priesthood, and nothing about the power of offering the sacrifice of the Body and Blood of Christ, the Church of Rome herself has an invalid priesthood, and the reformers of the sacramentaries, no matter what their names, could do nothing to remedy her rites. "For as the Hierarchy" (to use the Pope's words) "had become extinct on account of the nullity of the form, there remained no power of ordaining." And if the Ordinal—

Was wholly insufficient to confer Orders, it was impossible that in the course of time it could become sufficient, since no change has taken place.¹ In vain those who from the [sixth and eleventh centuries] have attempted to hold some kind of sacrifice or of priesthood [and power of remitting and retaining sins] have made some additions to the Ordinal.

Thus, in overthrowing our orders, he overthrows all his own, and pronounces sentence on his own Church. Eugenius IV. indeed brought his Church into great peril of nullity when he taught a new matter and a new form of order, and left the real without a word. For no one knows how many ordinations may have been made, according to his teaching, without any laying-on of hands or appropriate form. Pope Leo demands a form unknown to previous Bishops of Rome, and an intention which is defective in the catechisms of the Oriental Church.

To conclude, since all this has been laid before us in the name of peace and unity, we wish it to be known to all men that we are at least equally zealous in our devotion to peace and unity in the Church. We acknowledge that the things which our brother Pope Leo XIII. has written from time to time in other letters are sometimes very true, and always written with a good will. For the difference and debate between us and him arises from a diverse interpretation of the self-same Gospel, which we all believe and honour as the only true one. We also gladly declare that there is much in

¹ [The English of this and the following sentence seems hardly to represent the Latin. "Quum tale ipsum permanserit" might rather be translated "since it [*i. e.* the Ordinal] remained such as it was." The following sentence might be rendered:—"And they laboured in vain who from the times of Charles I. onwards attempted to introduce (*admittere*) something of sacrifice and priesthood, by making some additions to the ordinal."]

his own person that is worthy of love and reverence. But that error, which is inveterate in the Roman communion, of substituting the visible Head for the invisible Christ, will rob his good words of any fruit of peace. Join with us then, we entreat you, most reverend brethren, in weighing patiently what Christ intended when He established the ministry of His Gospel. When this has been done, more will follow as God wills in His own good time.

God grant that, even from this controversy, may grow fuller knowledge of the truth, greater patience, and a broader desire for peace, in the Church of Christ the Saviour of the world!

F. CANTUAR.

WILLELM. EBOR.

Dated on Friday, the 19th day of
February, A.D. 1897.

THE CASE OF JOHN GORDON.

John Gordon, whose case we discussed briefly in Chapter VII., was consecrated Bishop of Galloway, in the south of Scotland, in Glasgow Cathedral in 1688. He followed King James II. into exile, was afterwards received into the Roman Church, and was baptized afresh conditionally. He took in addition to his own Christian name that of Clement, who was then Pope. Gordon, as is well known, asked Clement in a petition or memorial, which is still extant,¹ that he might take orders according to the Roman rite. There is no need to go through all the arguments of his petition. It is enough to say that they are very far remote from the truth. Their basis is the fable about Archbishop Parker's consecration. Concerning the matter, form, and intention he writes:—

They use no matter, unless it be the delivery of the Bible, nor any lawful form: indeed, they have cast aside the Catholics' form and changed it into this: "Receive the power of preaching the Word of God, and of

¹ See Le Quien, *Nullity*, etc., vol. ii., App. pp. lxxix—lxxxv, Paris, 1725, to which the Decree of the Holy Office is appended. Cp. E. E. Estcourt, *The Question of Anglican Ordinations Discussed*, London, 1873), App. xxxvi. pp. cxv. foll., who also printed a different statement of the case and another form of the decree that follows with some care. The Royal Charter for the consecration is dated February 4, 1686 (subsequent to the election), and sealed September 4th; the statement gives September 19th as the date of the consecration.

ministering His holy sacraments," which is essentially different from the orthodox forms. And what intention can they possibly conceive who deny that Christ or the early Church instituted any unbloody sacrifice?

He takes no account of the truer matter and form employed among us—namely, the laying-on of hands and the words "Receive the Holy Ghost," and all that then as now preceded and followed them. We do not know what prompted Gordon to commit this great fault.

It was then on this petition, which only touched the form of the ordination of presbyters, that Clement XI. judged the case; and those who had only known the history from the book of Michel Le Quien naturally believed that he had simply judged according to Gordon's views. But the fact was really different, as is clear from the statement prefixed to the decree, which Estcourt printed as late as the year 1873, and which has been strangely overlooked in this controversy, and from the letter of Pope Leo XIII., who writes:—

And in order that the judgment concerning this form might be more certain and complete, precaution was taken that a copy of the Anglican Ordinal should be submitted to examination.

The statement, after first reciting the date of the consecration and similar facts, proceeds:—

The action was performed generally (*sepe*) as follows: *First*, prayers were said according to the Anglican Liturgy. *Secondly*, a sermon was delivered to the people about the dignity and office of a Bishop. *Thirdly*, the said John knelt down, and all the aforesaid *pseudo*-Bishops laid their hands on his head and shoulders, saying, *Take the Holy Ghost, and remember that thou stir up the grace which is in thee by imposition of hands: for we have not received the spirit of fear, but of power and love and of soberness.* *Fourthly*, after a few short prayers by way of thanksgiving, the action was terminated.

Then follows the form of decree which, in its earlier part, differs considerably from that supplied by Le Quien, though it does not contradict it. The copy of the statement and decree given in Estcourt's book issued from the Holy Office, April 2, 1853, and is witnessed by Angelo Argenti, notary of the said office, so that it may be held to be a genuine document.

The judicious reader will note, *first*, that the form of episcopal consecration alone is quoted here, though Gordon in his petition only referred (however untruly) to the form used in the ordination of presbyters. Hence a question at once arises, whether the Holy Office accepted Gordon's assertions on that subject as true or not. If it believed them true, its judgment based on such a falsehood is worthless; if it believed them false, why did it not make more accurate

statements about that form? *Secondly*, he will observe that the form here quoted is not that which was used, at least in England, in 1688, but the earlier one of 1550 and 1552. For it does not contain the words added in 1662—*for the office and work of a Bishop in the Church of God now committed unto thee*, etc.—and the words are said to be uttered by all the consecrators. Further, the form was compared so carelessly that *grace* was substituted for *grace of God*, and *we have not received for God hath not given us* (2 Timothy i. 7, as in St. Jerome's version). *Thirdly*, the description of what took place agrees in fact neither with the earlier books nor with the later. For laying-on of hands on the "shoulders" is nowhere ordered in our Ordinals; and many things, like the presentation, the examination, the hymn *Veni Creator*, are passed over in silence. But what is said under the fourth head in the statement is simply untrue. For after the words *take (or receive) the Holy Ghost*, etc., follows the delivery of the Holy Bible, with the second imperative form, *Give heed unto reading, exhortation and doctrine*, etc. Then the Lord's Supper is celebrated, and lastly, in 1550 and 1552, there followed a single collect (*Most merciful Father, we beseech Thee to send down upon this Thy servant*), to which a second (*Prevent us, O Lord*) was added in 1662, together with the blessing (*The peace of God which passeth*). The "few short prayers by way of thanksgiving" do not occur at all. Further, the sermon is not ordered in the books of 1550 and 1552, but first appears in the Ordinal of 1662, though it is probable that one was delivered. This comparison then of the Anglican Ordinal, whatever book was used, at least as far as it can be judged by the statement, was most careless, and perhaps did not extend to the ordination of presbyters. Certainly, whatever the reasons may have been, it says nothing about it. Lastly, we do not know what to say about the omission to mention the fact of the delivery of the Bible in the consecration of a Bishop. The words "was performed *generally* as follows" seem to point to a carelessness which must be called culpable considering the seriousness of the case.

So far we have drawn our information from documents already known. But the Pope now adds, from the secret archives, it would seem, of the Holy Office, something which was unknown to us before, "in the delivery of the decision this reason (*i.e.* the consecration of Parker) was altogether set aside, as documents of incontestable authenticity prove," and immediately afterwards, "nor was weight given to any other reason than the defect of form and intention." What, we ask, are these "documents of incontestable authenticity,"

what defects of form and intention, and if any, of what kind, do they record? Are they defects in the consecration of a Bishop? or perhaps in the ordination of presbyters? or in both? These points are of the greatest importance if the matter is to be fairly judged. The Pope, it is true, argues that this judgment of Clement "was in no wise determined by the omission of the tradition of the instruments," and adds the reason that "in such a case, according to established custom, the direction would have been to repeat the ordination conditionally." This argument is both in itself weak, and also seems to prove that the documents in question really say nothing about the kind of defect, since it is only conjecturally inferred. We may further ask whether the custom was really then established. For the cases cited of the years 1604 and 1696 do not concern the omission of the ceremony, but the delegation of presbyters by the ordaining Bishop to deliver the instrument (Le Quien, ii. pp. 388—394). Again, in 1708, when a certain Capuchin happened to get ordained with the porrection of the paten but without the Host on it, the Congregation of the Council decreed that the whole ordination must be conditionally repeated as though it were settling some new point.¹ In this year there was no question of the omission of the whole ceremony but only of a part of it.

The question of the omission of the entire ceremony was, apparently, raised afterwards :—

When one that was to be ordained priest, although he had received all the customary impositions of hands by the Bishop, yet failed to go forward to where the Bishop stood holding out to him the usual instruments of the paten with the Host, and of the chalice with the wine, because his mind was wandering.

For Benedict XIV., in his book *On the Diocesan Synod*, first published at Rome in 1748, writes that, "Before we put the last touches to this book, this question was debated in the sacred Congregation of the Council" (Bk. VII. ch. x.). He does not mention the year, but it must have been a considerable time after Gordon's case; and even then the question did not arise from a deliberate, but from a casual, omission of the ceremony.

If then about 1740 the Congregation of the Council could debate upon the repetition of ordination on this account, and decide not without long deliberation, it would seem, that it

¹ See P. Gasparri, *Canonical Treatise on Ordination*, sec. 1084 (vol. ii. p. 261, Paris, 1894). A similar case of another Capuchin, a subdeacon, was settled by the same congregation, Jan. 10, 1711. See *Treasury of Resolutions*, vol. ix. pt. 2, p. 165.

was to be repeated "conditionally," the custom was scarcely an established one in 1704.

But the statement and decree of the Holy Office, at any rate according to the interpretation put forth by the Pope, can scarcely be reconciled with another document, which is said to have issued from that body eight or nine days before,¹ of which the significant part was printed as No. 1,170 in the *Collectanea* of the Propaganda in 1893. We refer to the reply about the ordinations of the Monophysite Abyssinians,² in which approval is plainly given to some very careless ordinations of presbyters, effected only by a touch of hand and the words *Receive the Holy Ghost*, with no other matter

¹ See for the Abyssinian rite at that time Job Ludolf's *Commentary* on his *Hist. of Ethiopia*, pp. 323-8, Frankf.-o.-M., 1691. The questions raised as to these ordinations, and the reply of "the Consultors of the Supreme Inquisition," were first made public, as far as we know, in the time of Benedict XIV., by Filippo da Carbognano (1707-1762), a Franciscan, Professor at the Roman College of the Propaganda, in his *Appendices* to Paul G. Antoine's *Universal Moral Theology*, which were published at Rome in 1752 (pp. 677 foll.), and often elsewhere—e.g. Venice 1778 (iii. 1, p. 172), Turin 1789 (v. p. 501 sq.), Avignon 1818 (v. p. 409). What Gasparri writes (in his *Canonical Treatise on Ordination*, No. 1,057, Paris, 1893) about the *Appendices* to Concina's *Moral Theology* is not clear to us. On the Abyssinian case see E. E. Estcourt, *The question of Anglican ordinations discussed* (London, 1873), *Appendices* xxxiii, xxxiv, and xxxv, where the formulas of the Coptic and Abyssinian ordination, the resolutions of the Holy Office of the years 1704 and 1860, and the letter (Nov. 24, 1867) of Louis P. J. Bel, Bishop of S. Agata de' Goti and Vicar Apostolic of Abyssinia, are printed. See also P. Gasparri, *Canonical Treatise on Ordination*, sec. 1057-8, who adds the letter written by Cardinal Patrizi, secretary of the Congregation of the Holy Office, to Cardinal Manning, dated April 30, 1875. Cp. also *Revue Anglo-Romaine*, tom. i. pp. 369-375 (1896), from which we quote the *Collectanea*, and A. Boudinhon in *Le Canoniste Contemporain*, t. xx. pp. 5-10, Paris, 1897, who adds some things lately published at Rome. F. da Carbognano dates the reply Thursday, April 10, and is followed by Manning, and Patrizi makes no objection. The reply of 1860 and the *Collectanea* mention 9 April.

² We add here the Abyssinian form of ordaining a presbyter published by Ludolf in 1691, *Commentary on Hist. Eth.*, p. 328:—

"My God, Father of our Lord and Saviour Jesus Christ, regard this Thy servant, and bestow on him the spirit of grace and the counsel of holiness, that he may be able to rule Thy people in integrity of heart; as Thou regardedst Thy chosen people, and commandedst Moses to elect elders, whom Thou filledst with the same spirit with which Thou endowdest Thy servant and Thy attendant Moses. And now, my Lord, give to this Thy servant the grace which never fails, continuing to us the grace of Thy spirit, and our sufficient portion; filling our heart with Thy religion, that we may adore Thee in sincerity. Through," etc.

The form given by Bp. Bel (Estcourt, p. cxiii.) differs very little.

App. (5) Gasparri believes that Paul IV. approved our ordinations as regards presbyters and deacons: *On the Value of English Ordinations*, pp. 14, 15, 45; Paris, 1895.

and form whatever, except perhaps what is contained in a prayer which is entirely silent about the priesthood.

We see that this document is now called by some "the mere votum of a consultor," and is as far as possible repudiated. But it is plain that some such answer was given at that date; for we read in the reply of the Holy Office of 1860, "Let the answer of this Congregation of the Supreme Inquisition, given Wednesday, April 9, 1704, be made (to the question)." Then follows the answer published by Roman theologians, which is now repudiated. And Cardinal Patrizi, secretary of this Congregation, minimized the force of this document to the best of his power in 1875, using the words of P. Franzelin (afterwards Cardinal), though not publishing all he wrote.

If this reply then is true and genuine, we may ask whether the Holy Office did approve of our form for ordination of presbyters, and only disapprove that for the consecration of a Bishop? We are quite ignorant; but it is not wholly incredible.

If it is false and forged, where on earth has the true one vanished? and why has the false so long and so publicly taken its place? And who hereafter can believe that the Holy Office is an adequate witness in such a controversy, or even on the character of its own documents?

For these reasons we may justly say that the darkness in which the Holy Office is enveloped is insufficiently dispersed by the Pope's letter. The documents are preserved in the keeping of the Holy Office, and ought to be published if the interest of historical truth is to be consulted. As things stand, however, every one must judge that the case of Gordon is an insecure and unstable foundation for any one to rely upon who wishes to prove our orders null on account of the practice of the Roman Court.

The Parish Council's Act of 1894 provides for the establishment of District Councils, and also Parish Councils, and Parish Meetings in rural parishes.

It effects for the parish what William the Conqueror effected for the nation, when he divided the civil and ecclesiastical jurisdictions; hitherto the parish vestry has continued from Saxon times to regulate the affairs both spiritual and temporal, under the presidency of the parson of the parish. Henceforth the temporal affairs of the rural parishes are put under the management of a District or Parish Council, or Parish Meeting, with an elected chairman, but it is not to take charge of such duties and responsibilities formerly belonging to the vestry as relate to the affairs of the church or to ecclesiastical charities. The expression "affairs of the Church" is defined in section 75 of the Act to include the distribution of offertories or other collections made in any church. The expression "Ecclesiastical Charity" includes a charity the endowment whereof is held for some one or more of the following purposes—

- (a) For any spiritual purpose which is a legal purpose.
- (b) For the benefit of any spiritual person or ecclesiastical officer as such.
- (c) For use of a building as a church, chapel, mission-room, or Sunday school, or otherwise by any particular church or denomination.
- (d) For the maintenance, repair, or improvement of any such building as aforesaid.
- (e) Otherwise for the benefit of any particular church or denomination, or of any members thereof as such.

Provided that when any endowment of charity is held in part only for any of the purposes aforesaid, the Charity Commissioners shall make arrangement for its management.

The expression "parochial charity" means a charity the benefits of which are, or the separate distribution of the benefits of which is confined to inhabitants of a single parish, or of a single ancient ecclesiastical parish divided into two or more parishes, or of not more than four neighbouring parishes.

APPENDIX.

BRINGING THE BOOK UP TO THE END OF 1900.

PRINCIPAL EVENTS.

- 1897, Feb. The Archbishops of England published, in Latin and English, an **Answer to the Apostolical Letter on English Ordinations** [Apostolicæ Curæ], which for breadth and depth of learning, power of argument, and dignity of tone, is perhaps the most remarkable document in the Controversy on the validity of English Orders, and the Catholic doctrine of the Eucharist. The English version is given on pp. 444—486.
- June. The **Fourth Lambeth Conference** was held this year, being the 1300th anniversary of the consecration of Augustine to the see of Canterbury. It was attended by 194 bishops of the Anglican Communion. See p. 494.
- June 21. Her Majesty the Queen, in celebration of the **Jubilee Year** of her reign, made a magnificent progress through the streets of the capital, pausing at the west end of St. Paul's Cathedral, where a Te Deum was sung. There was a great assemblage of Archbishops, Bishops, and Clergy; and the presence among them of the Bishops who had come for the Lambeth Conference, made the assemblage a representation of the Anglican Communion all over the world. The Archbishop of Finland and Viborg was present as the representative of the Russian Church. The Dean and Chapter of St. Paul's wore copes for the first time for many years.
- The Lower House of **Convocation** passed a resolution that the Church of England recognizes no divorce *a vinculo matrimonii*.
- The **House of Commons** rejected, by 204 to 86, a motion in favour of Disestablishment. Passed a resolution declaring that the local taxation of the clergy was inequitable and excessive.
1897. The Clergy having long complained of the injustice of being rated on the value of their whole income instead of the rateable value of their house, and on the Tithe Commutation at par instead of at its actual depreciated value, an Act of Parliament was passed, which made them liable to pay half the amount at which they were assessed.
1898. In pursuance of "a unanimous decision of the Episcopate," the bishops made inquiry in their several dioceses into the mode of conducting the public services contained in the Book of Common Prayer; and also into the substance of extra services held in Church; and issued directions thereupon. The Archbishop of Canterbury gave an Address to his Diocesan Conference on the subject (*Guardian*, Oct. 12, 1898), and the Archbishop of York issued a Pastoral Letter (*Guardian*, Dec.

21, 1898), and other bishops similar communications to their Dioceses.

July. The Convocations on Ecclesiastical Procedure. The Convocations of the Provinces of Canterbury and York, and the Houses of Laymen associated with them, took counsel together on the subject of the reform of the Ecclesiastical Courts. The legal difficulties were overcome by a complicated process: each House of both Convocations resolved itself into committee, then the two Upper Houses conferred with one another, and the two Lower Houses conferred with one another and with the laymen, and finally all the Committees conferred together. The basis laid down for discussion was the Bill which Archbishop Benson brought into the House of Lords in 1888, "for amending the procedure in ecclesiastical cases touching the ritual and doctrine of the Church of England," which Bill was founded on the recommendation of the Ecclesiastical Courts Commission of 1883.

"This Bill was laid by the Archbishop of Canterbury before both Houses of the Canterbury Convocation, with instructions to consider and report whether, with or without amendment, it would be a suitable measure to submit to Parliament. It was carefully considered by the several consultative bodies, and resulted in two draft Bills, one embodying the proposals of the Bishops, the other those of the clergy and laymen. Besides differences in minor details, there was found one difference of the greatest possible importance between the two drafts.

¹ "The Upper House, Lower House, and the Committee of the House of Laymen, all concur in the substance of the provision in Archbishop Benson's Bill, viz. that where any specific question as to points of ritual or doctrine is in controversy before the Appeal Court, the question is to be referred to the Archbishops and Bishops of both Provinces for their opinion. That opinion is regarded by the Lower House and by the Committee of Laymen as decisive as to the meaning of the formularies of the Church. The original Bill and the Report of the Upper House do not invest the opinion with that final authority—a difference of a very vital nature, and a difference which appears to admit of no compromise. The subject went before the important Joint Committee of the 'whole houses of the Northern and Southern Convocations,' sitting in the great hall of the Church House; but after two days of earnest debate, the resolution that was made public, and was carried unanimously, went no further than this, that further consideration was needed before any practical steps were taken in the direction of legislation, and that the Archbishops were requested to bring the matters discussed before their respective Convocations at their next session." The draft Bill

¹ The following narrative of the proceedings and their results is taken from the Bishop of Gloucester's charge to his clergy in the year 1899.

and suggested amendments will be found in the *Guardian*, July 4, and the *Church Times* of July 7, 1898.

1899, June. **The Archbishops' decisions on Ritual.** With a view to a general settlement of some points of Ritual which were causing considerable uneasiness in the public mind, the Archbishops and Bishops agreed to adopt the method of "appeasing all diversities, in case of doubt arising in the use and practice of the Rules set forth in the Prayer-book," ordered in the second Preface to that book "Concerning the services of the Church." It was arranged that the Bishops should take certain test cases and refer them direct to the Archbishops; that the cases should be argued by counsel and experts; that in order to secure uniformity, and give greater weight to the decisions, cases in one Province should be heard by the Metropolitan of that Province, with the Metropolitan of the other Province sitting with him as Assessor; and that the two should concur in the final decision.

The first question dealt with was the use of **Incense and Processional Lights**. The proceedings, opened June 6, are reported in the *Guardian* of June 14, *et seq.* The decision was given July 31 (*Guardian*, Aug. 21, *Church Times*, Aug. 4) to the effect that "the use of Incense in the public worship, and as part of that worship, is not at present enjoined, nor permitted by the law of the Church of England." In the case of Processional Lights, "we are obliged to request the Clergy to discontinue what the law of the Church of England does not permit—the carrying of lights in procession."

The Bishops severally communicated the Archbishops' ruling to their clergy, and directed that the ceremonial use of Incense and Processional Lights be discontinued; and by the end of the year the direction was almost universally acted upon.

The question of the Reservation of the Sacrament was argued on July 17 and following days.

1900, May 1. The Archbishops gave their ruling on the question of the **Reservation of the Sacrament of the Lord's Supper**. The Minister in cases of necessity may shorten the service to the length which medical direction prescribes, by using what is essential, *i. e.* the Prayer of Consecration and the Words of Administration, but the Church of England does not at present allow reservation in any form. *Times*, May 2, 1900. *Guardian*, May, 1900.

July. A joint Committee of the Two Houses of Convocation passed the following Resolutions: (1) On the Improvement of the Ecclesiastical Courts. (2) On the position of the Laity in the Councils of the Church.

On the first subject:—"1. That it is desirable to strengthen the organisation of the Diocesan and Provincial Courts in such a way that complaints concerning ritual or doctrine should be tried by the Diocesan Court in the first instance; and that, if an appeal be carried to the Provincial Court it should there be heard before a body of judges who would command general

confidence. 2. That the Bishop sit in the Diocesan Court accompanied by two theological and two legal assessors. 3. An appeal to the Provincial Court shall be heard and determined by the Archbishop, accompanied by not less than two Episcopal assessors, being Bishops of the province, nominated by himself, and approved by the Upper House of the Convocation of the province; and by two legal assessors appointed by the Archbishop, of whom one shall be his Official Principal, if he is able to be present, and by not less than two theological assessors nominated by the Archbishop and approved by the Lower House of the Convocation of the province. 4. That the foregoing resolutions be transmitted to the existing Joint Committee of the two Convocations on Ecclesiastical Courts with a view to assisting that committee in preparing its report."

Upon the second subject:—"That the Convocations of Canterbury and York, sitting in committee, earnestly desire to see the laity of the Church taking their definite place in the management of the affairs of the Church in the parish, the diocese, and the province, and commend the practical working out of the problem to the Convocations and the Houses of Laymen." *Guardian*, July 11, 1900.

1901. At the beginning of 1901 the Bishops published an open letter to the Clergy, setting forth that "all antiquity is united in teaching that the duty of guiding the Church is entrusted to the Bishops, and if any doctrine can be called Catholic it is that the Bishops have a right to call on all the Clergy to follow the godly admonitions and submit themselves to the godly judgments of those who are set over them in the Lord;" that "in matters of ritual, the regulation of which is expressly committed to the Bishop by the Book of Common Prayer, the refusal of a Clergyman to obey the solemn admonition of his Bishop is a grave offence;" that the Bishops "as a body uphold the duty of submitting to the decisions of the Archbishops lately given on questions referred to them;" they therefore "entreat the clergy to use all their influence to persuade those who are regardless of their authority to return to that obedience which alone can expect the blessing of God."

ADDENDA.

New Bishops.

- p. 150, **London**, vacant.
add Bishop Suffragan of Stepney, A. F. W. Ingram, 1897.
add Bishop Suffragan of Islington, C. H. Turner, 1898.
add Bishop Suffragan of Kensington, F. E. Ridgeway, 1901.
add Assistant Bishop A. Barry.
- p. 152, **Durham**, *add* Assistant Bishop D. F. Sandford, 1889.
- p. 154, **Winchester**, *add* Bishop Suffragan of Southampton, A. T. Lyttelton, 1898.
- p. 156, **Bangor**, *add* W. H. Williams, 1899.

p. 158, *after* BATH AND WELLS *insert* as follows :

BRISTOL.

G. F. BROWNE ... 1897.

The two dioceses of Gloucester and Bristol were consolidated by an Act of Parliament in 1836; but in 1884, as part of the policy of the increase of the Episcopate, provision was made for the separation of these dioceses, on the supply from voluntary sources of an endowment for the see of Bristol. This was completed in 1897, and the following appointment made to the separate see—G. F. Browne, 1897.

- p. 166, **Exeter**, *add* H. Ryle, 1901.
- p. 168, the dioceses of **Gloucester and Bristol** were separated in 1897, C. J. Ellicott continuing bishop of the separate see of Gloucester.
- p. 177, **Liverpool**, *add* F. J. Chavasse, 1900, Assistant Bishop P. S. Royston.
- p. 178, **Manchester**, *add* Assistant Bishop F. A. R. Cramer-Roberts.
- p. 180, Suffragan of **Ipswich**, *add* G. C. Fisher, 1898.
- p. 183, **Ripon**, *add* Bishop Suffragan of Richmond, J. J. Pulleine.
- p. 185, **St. Albans**, *add* Bishop Suffragan of Barking, T. Stevens.
- p. 193, **Wakefield**, *add* G. R. Eden (late Suffragan of Dover), 1897.

- p. 215, *to* Table of COMMUTATION OF TITHES *add* :
 1898 £68 14s. 11d. ; 1899 £68 2s. 4½d. ; 1900 £66 15s. 9½d. ;
and correct the average value to £96 11s. 2½d.

- p. 240, *to* CHURCH CONGRESSES *add* :
 1897. NOTTINGHAM.—Organization of Anglican Communion ; Central Consultative Body ; Tribunal of Reference ; Methods for Theology ; Inductive ; Historical. Church Defence. Victoria Sustentation Fund. The Prayer-Book. The Rule of the English Church. Athanasian Creed. Progress of Church life and thought ; Evangelical ; Tractarian ; Broad Church. Church and Dissent. State and Church in India. Decorative Art. Church Reform. National Education ; Primary and Secondary. Industrial Problems.
- 1898. BRADFORD.—Share of the Columban Mission in the Christianization of England. Mutual relations of Clergy and Laity. Sunday Observance. The Church and the Nation : Imperial Policy ; Internal Affairs. The Unrest of the Age, intellectual, social, and moral. Biblical Criticism, the Gospels, the Acts, the Epistles. The Devotional and practical use of Holy Scripture. The Church and the World ; a Foreign Service Order ; the Evangelization of the World ; the Melanesian Mission ; Revival of the Missionary spirit.

1899. LONDON.—The Church in London : its progress ; its needs. The Church and the Laity : the Place and Work of the Laity ; in Church Services and Parochial Organization ; in General Government of the Church. The Church and the Evangelization of the World : within the Empire ; beyond the Empire. The Church and Modern Society : Commercial Morality ; Speculation and Gambling ; Sunday Amusements and Employments. The Church and the Divisions of English Christianity : History of Nonconformity ; Possibilities of a better Understanding. The Church and her Services : Principles of Ritual ; a Type of Service and Limits of Variation. Experimental Religion, as set forth in the Scripture ; as expressed in the Book of Common Prayer. The Church and Social Questions : Economic Knowledge and Charity ; Labour Disputes ; Old Age Pensions ; Housing of the Poor. Women Workers. Purity and Temperance. Impoverishment of the Clergy. Church and Education. Church Music. The Church in Wales.

1900. NEWCASTLE.—Home work, review of progress in 19th century generally, in London. Church's policy on Education. The Reformation, what is its essence, to what it has committed the Church of England. Old Testament criticism in its bearing on teaching. Autonomy of the Church, its mode of achievement. Foreign work, progress in 19th century in the Colonies, India, and other Mission fields. Devotional subject, the Ascension. Housing of the People. Cathedral system. Art in relation to Religion. War, attitude of the Church to.

p. 280. July. The **Fourth Lambeth Conference** was held in July 1897, 194 Bishops of the Anglican Communion being present at it. An Encyclical Letter, the Resolutions arrived at by the Conference, and the Reports of its Committees were promptly published in a pamphlet by the Christian Knowledge Society. Space will only allow a brief notice of the principal subjects dealt with in the Resolutions.

5. That a **Consultative Body** should be formed to which resort may be had, if desired, by the National Churches, Provinces, and extra-Provincial Dioceses of the Anglican Communion, either for information or for advice ; and that the Archbishop of Canterbury be requested to take such steps as he may think most desirable for the creation of this Consultative Body.

6—10 advise the **Organization of Dioceses into Provinces**, the assumption by the Metropolitans of Provinces of the title Archbishop of a city or territory at the discretion of the Province. That Bishops should at their consecration take the customary oath of canonical obedience to their own Primate.

34. That every opportunity be taken to emphasize the Divine purpose of **visible unity** amongst Christians as a part of revelation.

35—40. That the Archbishops of Canterbury and York and the Bishop of London confer with the chief authorities of the **Eastern Churches**, "with a view to consider the possibility of

securing a clearer understanding and of establishing closer relations." That further investigation be made of the Orders of the *Unitas Fratrum* (Moravians) and of the Swedish Church ; and opportunities be taken of conference with other Christian bodies.

- 53 calls attention to the misleading teaching on Church history in some of the "Historical Readers" used in schools.

- p. 299, to *Table of ORDINATIONS add for 1897, 652 ; 1898, 638 ; 1899, 661 ; 1900, 650 ; of whom 486 were graduates of Oxford, Cambridge, Durham and Dublin.*

- p. 305, to *list of SUFFRAGAN BISHOPRICS add Crediton (for Exeter). Stepney, Islington, and Kensington (for London). Richmond (for Ripon). Barking (for St. Albans).*

- p. 306, to *Table of CONFIRMATIONS—*

Add for 1897, males 89,871 ; females 129,787 ; total 219,658.

Add for 1898, males 88,663 ; females 128,382 ; total 217,045.

Add for 1899, males 87,762 ; females 126,393 ; total 214,155.

Add for 1900, males 79,058 ; females 116,511 ; total 195,569.

- p. 341, **Heads of Colleges.** *Keble : for R. J. Wilson read W. Lock. Pembroke : for Price read Rt. Rev. J. Mitchinson. Trinity : for H. G. Woods read H. F. Pelham.*

- p. 342, *Selwyn : for Bishop Selwyn read A. F. Kirkpatrick. St. Peter's : for J. Porter read A. W. Ward. Queen's : for H. E. Ryle read F. H. Chase.*

- p. 350, to *Table of SCHOOLS ACCOMMODATION AND ATTENDANCE add :*

	Church	British, Wesleyan, etc.	Roman Catholic	Board
1896.	2,730,939	536,377	371,647	2,433,401
	1,871,653	358,761	235,505	1,956,992
1897.	2,757,670	536,071	380,849	2,538,609
	1,871,773	359,439	240,784	2,016,547
1898.	2,781,402	528,578	386,823	2,650,103
	1,854,619	365,971	230,893	1,894,943
1899.	2,791,696	521,569	391,763	2,736,117
	1,893,824	354,863	251,768	2,144,118
1900.				

To Table of VOLUNTARY CONTRIBUTIONS add :

1897.	643,386	110,134	97,448
1898.	632,906	112,304	98,664
1899.	603,241	101,389	77,076
1900			

- p. 352, *add : In 1897 Parliament made an Aid Grant of £600,000 to Voluntary Schools, and relieved them of liability to pay Parochial Rates. One result of this has been the grouping of nearly all the Voluntary Schools in Associations, which for the most part follow the Ecclesiastical divisions of Dioceses.*
etc.

- p. 353, *add to list of Acts : 1897—Voluntary Schools Act.*

COLONIAL EPISCOPATE.

- p. 367, l. 11, *after* **Eastern Equatorial Africa** *add* **MOMBASA**, 1899.
 p. 368, l. 27, *add* to list of **Colonial Histories**, Australia and West Indies.
- p. 372, **Ontario**, *add* Coadjutor, W. L. Mills, 1900.
 p. 374, *after* **New Westminster** *add* **Kootenay**, J. Dart.
Jamaica: E. Nuttall, made Archbishop of the West Indies, 1897.
Barbados: W. P. Swaby (from Guiana), 1900.
- p. 375, **British Guiana**, E. A. Parry, 1900.
 l. 17, **Antigua**: *after* H. Mather *omit* designate.
Nassau *add* H. N. Churton, 1901.
- p. 376, **Calcutta**: *add* J. E. C. Welldon, 1898. **Bombay**: *add* J. Macarthur, 1898. **Madras**: *add* H. Whitehead, 1899.
Lahore: *add* G. A. Lefroy, 1899.
- p. 377, **China, Victoria**: *add* J. C. Hoare, 1898.
- p. 378, **South Tokyo**: *add* W. Awdry (from Osaka), 1898. **Osaka**: *add* H. J. Foss, 1899.
- p. 379, **Capetown**: W. W. Jones made Archbishop of Capetown, 1897.
Grahamstown: *add* C. E. Cornish, 1899. **Natal**: vacant.
- p. 380, **St. Helena**: *add* J. G. Holmes, 1899. **Bloemfontein**: vacant.
St. John's, Kaffraria: vacant.
- p. 381, **Mauritius**: *add* W. R. Pym, 1898.
Madagascar: *add* G. L. King, 1899.
Eastern Equatorial Africa is now called **Uganda**.
Mombasa: W. G. Peel, 1899.
Zanzibar: vacant.
Western Equatorial Africa: *add* J. Johnson, D.D., Asst. Bp., 1900.
- l. 33, **Sierra Leone**: *after* T. Smith *omit* designate.
- p. 382, **Sydney**: W. S. Smith made Archbishop of Sydney, 1897.
- p. 383, **Grafton and Armidale**: *add* H. E. Cooper (cons. 1895), 1900.
Ballarat: *add* A. V. Green (cons. 1894), 1900.
After **New Queensland** *insert* new Diocese of **CARPENTARIA**, Gilbert White, 1900.
- p. 384, *after* **Tasmania** *insert* new Diocese of **NEW GUINEA**, M. J. Stone-Wigg, 1898.
- p. 388, **Bishops who have resigned their sees**.
Omit as deceased—
 J. N. Staley, H. L. Jenner, C. R. Alford, W. G. Tozer, H. Cheetham, J. R. Selwyn, F. R. C. Roberts.

Corrected list of Bishops who have resigned their sees.

- E. Hobhouse, D.D., late of Nelson, New Zealand, res. 1865.
 C. J. Abraham, D.D., late of Wellington, N.Z., 1870.
 E. H. Beckles, D.D., late of Sierra Leone, 1870.
 R. Courtenay, D.D., late of Kingston, Jamaica, 1879.
 J. Mitchinson, D.D., D.C.L., late of Barbados, 1881.

- C. H. Bromby, D.D., late of Tasmania, 1882.
 I. Hellmuth, D.D., D.C.L., late of Huron, 1883.
 S. E. Marsden, D.D., late of Bathurst, 1885.
 D. P. Sandford, LL.D., late of Tasmania, 1889.
 A. Barry, D.D., D.C.L., late of Sydney, 1889.
 P. S. Royston, D.D., late of Mauritius, 1890.
 W. K. Macrorie, D.D., late of Maritzburg, 1892.
 Hon. A. J. R. Anson, D.D., late of Qu'Appelle, 1892.
 O. Hadfield, D.D., late of Wellington, 1893.
 E. C. Stuart, D.D., late of Waiapu, 1894.
 W. B. Hornby, D.D., late of Nyasaland, 1894.
 J. S. Burdon, D.D., late of Victoria, 1896.
 E. G. Ingham, D.D., late of Sierra Leone, 1896.
 R. K. Kestell-Cornish, D.D., late of Madagascar, 1896.
 L. G. Mylne, D.D., late of Bombay, 1897.
 W. P. Walsh, late of Ossory, 1897.
 S. Shone, D.D., late of Kilmore, 1897.
 A. B. Webb, D.D., late of Grahamstown, 1898.
 E. R. Johnson, D.D., late of Calcutta, 1898.
 F. Gell, D.D., late of Madras, 1899.
 M. F. Day, D.D., late of Cashel, 1899.
 W. M. Richardson, D.D., late of Zanzibar, 1900.
 W. H. Stirling, D.D., late of Falkland Isles, 1900.
 S. Thornton, D.D., late of Ballarat, 1900.
 A. Earle, D.D., late Suffragan Bishop of Marlborough, 1900.
 E. H. Bickersteth, D.D., late of Exeter, 1900.
 A. H. Baynes, D.D., late of Natal, 1900.

Note.—LAND TAX ON SMALL LIVINGS. By certain Acts of Parliament, between 1806 and 1822, "all small livings and charities under one hundred and fifty pounds a year" were, on application, and without any payment, "exonerated from liability to assessment to Land Tax for ever." The particular phrase needs attention; it has nothing to do with "redemption." Any who have paid in ignorance of their "exoneration," can claim to recover all such Land Tax paid in the past.

Note.—It has been thought desirable not to crowd the Appendix with the changes in the office-holders of **Theological Colleges**, p. 302; **Public Schools**, p. 343; **American Sees**, p. 396; **Church Societies**, p. 424.

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